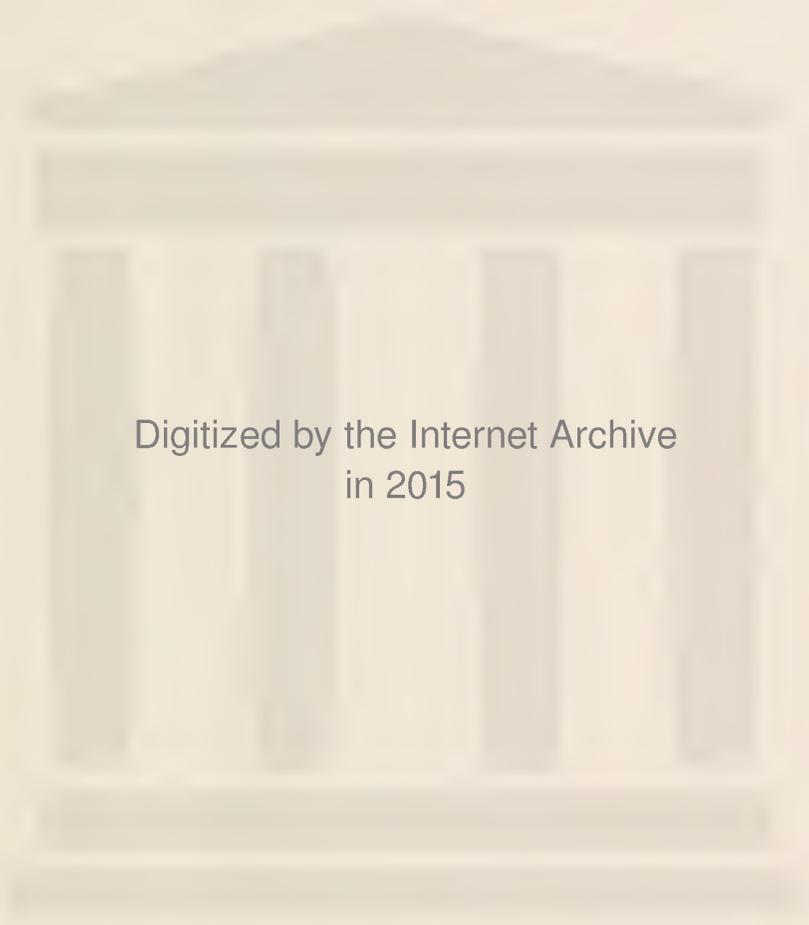




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THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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MARCH, 1917.

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The Missionary Survey's Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home. Every Church on the Honor Roll. Is Yours There?

THE HONOR ROLL RACE IS ON!

Georgia has started for Honor Roll eminence. Now look to your laurels! Three Georgia churches were put on during the past month, running that State's percentage up from 24 to 36. The churches starting Georgia's ball to (Honor) rolling were Newnan, Douglas and Statesboro, and others have sent for subscription lists and

third place, with a good margin, if other states remained stationary. The states now stand in the percentage column as follows:

Florida 137, Missouri 90, Arkansas 85, South Carolina 83, West Virginia 78, Mississippi 59, Kentucky 55, North Carolina 53, Virginia 53, Texas 50, Alabama 40, Oklahoma 39, Tennessee 36, Georgia 36, Louisiana 20.

It will be observed that the rate of gain (per church added to the Honor Roll) is determined by the total number of churches in a state; thus West Virginia adds 11 points by each church put on the Roll, while North Carolina adds only two points with one church; but the matter is equalized by North Carolina's having more than five times as many churches to work with. The Honor Roll percentage column is a fair barometer of the activity and interest in behalf of THE MISSIONARY SURVEY.

SURVEY WEEK IS NEAR.

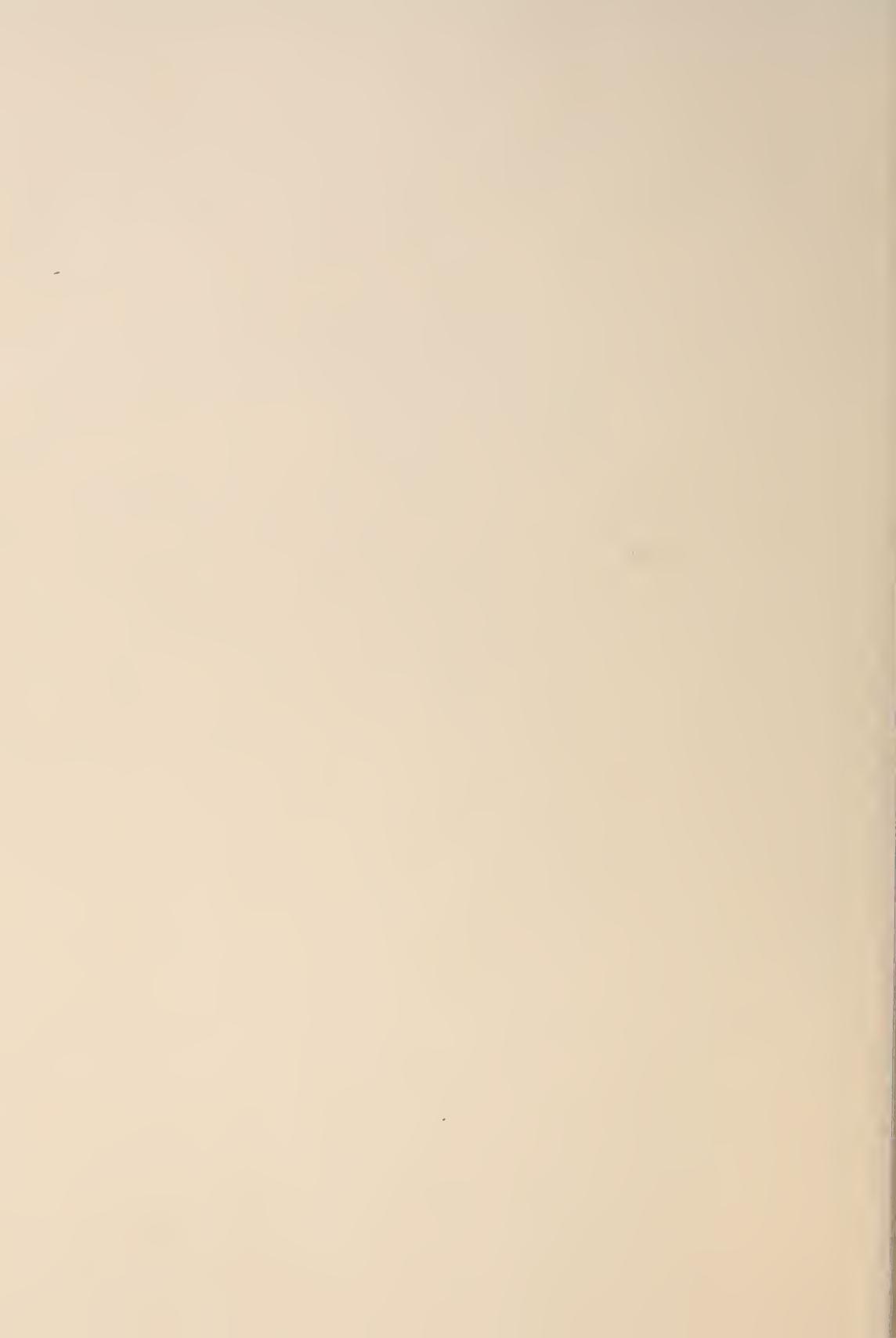
Are you going to make it count? Just suppose everybody gets busy. Why, did you know we could run Jack up the pole ten or fifteen thousand subscriptions! Two years ago, more than 2,000 new subscriptions were secured during Survey Week when only a comparatively few worked at it.

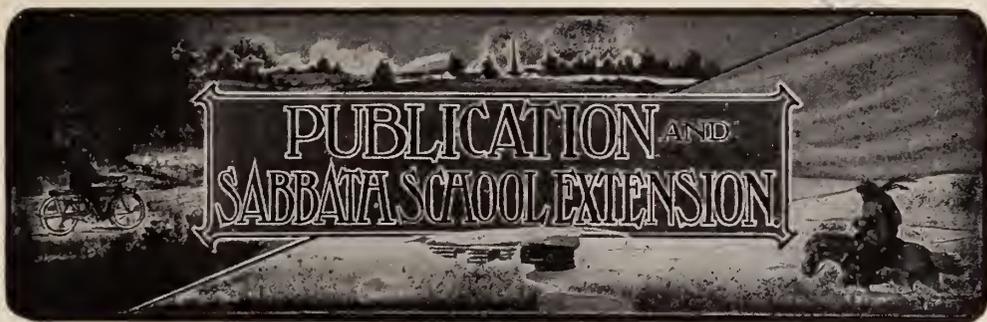
Let us make the eight days, beginning March 11, and ending March 18, a memorable period for THE MISSIONARY SURVEY.



"Yes, you're just a flag, and I'm just Jack; but we have friends, and our cause is the Lord's: we'll reach the top yet, then you'll wave and I will shout."

asked for sample copies of the magazine. Orange, Va., also gets on the Roll this month, advancing Virginia from 51 to 53; Moorefield, Ky., also comes to the surface, advancing Kentucky from 49 to 55, passing Virginia and North Carolina. Romney, W. Va., comes on, advancing West Virginia from 67 to 78, drawing menacingly near to Arkansas' 85. Two more churches would put West Virginia in





Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

THINK OF THOSE OUTSIDE.

REV. GILBERT GLASS, D. D.

March is the one month in the year set apart by the General Assembly for congregational and society offerings for Sunday School Extension. It is also the last month in the ecclesiastical year. What is given now must necessarily be your final contribution for the expenses of this year. Recognizing the great needs and opportunities of this work, the General Assembly has asked the churches to give \$48,000 this year, as compared with \$37,000 last year, an increase of practically one-third. In making your gift, will you not bear this in mind? Will you not also try to keep before your mind's eye the six million children in the South who are without Sunday school privileges? What a sea of uplifted little hands if they could be gathered together and make their appeal in that way.

We are giving below certain broad and general facts regarding the extent and fruitfulness of Sunday School Extension Work, and the wide-spread and crying need for such service throughout our church. Some human documents are added to give flesh and blood to these bones of fact.

We are hoping and praying that the responsive and loyal hearts of our people will ponder the significance of these facts, and that your prayers and gifts will be abundantly in accord with the mind and heart of our Lord

and Master, who said, "Feed My Lambs."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

SUNDAY SCHOOL EXTENSION FACTS.

During the nine months from April 1, 1916, to January 1, 1917, thirty-two workers were engaged in Sunday School Extension service, twenty-one of these being constantly in the field, and two giving fine service during the summer months. The following record of results is interesting, and indicative of the fruitfulness of their service:

Addresses made	2,122
Conversions reported	1,007
Adult Classes organized	53
Teacher Training Classes organized	12
New Schools organized	53
Enrollment New Schools.....	1,975
Old Schools reorganized	9
Churches established directly through the agency of field workers	2
Institutes and Conferences held...	105
Workers in Attendance.....	5,700
Home Departments organized.....	23
Cradle Rolls organized	33

In addition to the twenty-seven workers now in the field, there are four appropriations which have been voted by the Committee and are held pending the completion of arrangements by the Presbyteries. There are nine requests for appropriations from Presbyteries desiring to put additional

workers in the destitute sections within their borders. Some of these opportunities are very urgent and inviting, but we have been compelled to refuse further appropriations, owing to lack of funds. We are hoping that the March collections will be very large, both from congregations and women's societies, so that we may enter these fields which are so promising.

In addition to the facts given above, the following letters and extracts from letters will help to visualize the work as it is done on the fields, and give more vivid idea of the needs and promising results:

H. L. Thomas writes as follows:

"Sunday, December 17, 1916, was a red-letter day at Hills Chapel. A commission appointed by Orange Presbytery met here to organize us into a Presbyterian Church. This was done in regular form, nineteen members being received. There were seven men, who were heads of families, with their wives, who joined the new church. *This church is a direct result of Sunday School Extension.* Rev. John Cook (then an elder in Pine Ridge Church), began a Sunday School here in the school house. Later, Mr. A. A. Finnie was sent here by your Committee, and did some splendid work. In the Fall of 1914, the people decided to erect a house of worship, which was completed by the next Spring. Mr. Finnie was succeeded by the writer. Rev. C. W. Ervin has, during this time, preached once a month in the afternoon. *A wonderful change has taken place here in these few years.* We are told that just a few years ago our people did not regard the Sabbath at all—did their regular work on the Sabbath day and old booze held sway. Some of our members were very hard drinkers and where there was drinking and fighting there is now peace and happiness; *close by where the old distillery used to be now stands the house of God,* and the people gather Sunday after Sunday to worship;

where we are trying to teach the girls and boys of the saving grace of Jesus Christ, and His wonderful love.

"Here are some figures: Something over three years ago, when the work was started here, only one out of seven belonged to any church. Today, one out of every three belong to the churches. My friend, your money and our labor have not been spent in vain, for if we were never to accomplish another thing I should feel well repaid. But this is only a beginning. There is a bright prospect in this community. We had the pleasure of seeing the great rock at Mt. Airy, and saw great pieces of work separated by the gentle tap of a small hammer, driving little wedges into the rock. I thought what a good illustration of Sunday School Extension and of how the earnest preaching of the Sunday School Missionary will bring results.

"Therefore, friends, pray the Lord to send laborers, for truly the harvest is great but the laborers are few."

"FEED MY LAMBS.

The following extracts from other letters will give an idea of the methods used in Extension Work, and the substantial character of the results obtained:

"At this place on Sunday I found a very weak, unorganized school, with no competent teachers and really only one faithful in attendance, she being superintendent as well as about everything else—she doing the best she could. During the following week I visited nearly every home in the community, talking and praying with the people, all agreeing with me that they should have a Sunday School. On the next Sunday we met in the school house, and organized a Sunday School with a very good enrollment. The superintendent was a young man who had grown negligent, and his brother as assistant superintendent; the treasurer was a young man who said he 'wanted to do something'; the secretary the same young girl who had been acting in that capacity. I succeeded

in getting the most competent teacher in the neighborhood to attend and teach the Bible Class; a very good teacher for the Primary Class. These are the only necessary or possible classes at present. The Sunday School meets every Sunday. It has been my privilege to do personal work among the people, play the organ and lead the singing during a revival meeting, which closed with ten additions to the church and many members were revived who had grown cold and negligent. All this will mean much to the Sunday School, and the church will be built with their hearts as well as with their money. I shall return to this school whenever possible to encourage and instruct them."

Another field worker writes concerning the Rally Day services in one of the mission schools as follows:

"We had a very interesting program—exercises by the children and an address by a visiting minister. We had 102 out at Sunday School and their offering amounted to \$10.00. Our enrollment there is only fifty-seven, so considering the poverty of most of the number, I feel that it was a very generous offering. On Rally Day, four received Testaments and one a Bible for the perfect recitation of the Catechism. This brought our number up to forty-six from the two little mission schools.

"The record of the other school is even more remarkable. It has been organized only since May, and twenty-three have already received Bibles and Testaments. *These Bibles are going into many homes where, there was not a single copy of God's Word.* Rally Day was a happy day for us. I couldn't help but look back to the Sunday we organized the Sunday School there when we could scarcely get the crowd quiet enough to talk to them. A remarkable thing happened a few Sundays ago. The superintendent, every officer and teacher and every member of the school were present. I have been going to Sunday school all my life, and



Collinstown Church, where Mr. H. L. Thomas organized a Sunday School.

I have never known that to happen before. Our attendance there is splendid."

"Few of the children have any chance for an education, some of them never having been in a Sunday school.

"We want to organize a church here on the mountain top this summer and build a real church house. What would you think if you saw boys come to church in their shirtsleeves (or undershirts) and overalls, and as soon as they got in the house, if the services had not begun, take out their pipes and begin to smoke? This is an almost universal custom when we hold services in the schoolhouses.

"Much of the work must be from house to house. There are very few homes which will not open their doors for church services and do it gladly. It may be necessary to read the Scripture by the light of a lantern, while about your head dangles strings of dried pumpkin; but it is home, the rightful starting place of Christianity, the foundation of our nation and the fountain head from which flows our daily life."

"Practically none of the men and boys attended Sunday school or church. Much immorality and Sabbath desecra-



Collinstown Sunday School on a rainy day.

tion were found. A woman was superintending the Sunday school. There were twenty professions of faith, most of them young men, and thirteen additions to the church. A young man's prayer meeting was organized and plans are on foot to organize a boys' class. The young male converts are planning to superintend the Sunday school. About ten of the young men offered prayer the last night of the meet-

ing. Formerly no young man in the community would lead in prayer."

Promising leaders are being trained in these Mission Schools. Note the following:

"I have in mind now a young man who wishes to enter the ministry. He has no education to speak of; he knows nothing of the world and its ways; he has a good sound mind and body. The church has need of all such material and we believe we can help many such to enter her doors.

"We have attending school now (boarding) two young ladies (twins) grown. Their faces show very strong character and unusual purity and sweetness. They should be able to get a first-grade certificate by Spring, and their education has been gained at noon time when they came in from the field and at night after laboring all day."

MACEDONIAN CRIES.

THE following excerpts from letters are typical of urgent appeals that are constantly coming from Presbyterian and Synodical Chairmen of Sunday School Extension:

"It is certainly a very needy place. *The region is absolutely isolated, and is shut off in the winter from the outside world.* Nothing has been done since Mr. Newton left, and the Sunday school at one point I judge has not been running."

"As the matter now stands, we have the man ready to go to work, and we believe he is just the man to do the work. We have a house for him to live in, which will not cost us any rent. We have a building to house the work that will not cost us anything. We can get \$25.00 a month from another source, and our man will come for \$40.00; so you see that leaves us \$15.00 a month short, and I thought that if you knew that we were this near reaching the need of one of the greatest opportunities in our Assembly that it might be

that you could let us have this small amount. I am sure that we can support this man ourselves in a short time, say a year or so, and it may be in less time than that.

"In this work we are doing two things—First, we are starting a work that will develop into a church in a short time. Second, we are putting a man into the work that we believe will make us a useful preacher in the near future if he can be put to work and trained to do this great work.

"If there is anything that you can do to help us at this critical moment in a work that means so much to our church here and elsewhere, please don't turn us down."

"Our Presbytery includes one of the most promising Home Mission fields in the State. Ignorance and superstition are running rank. There are but few country Presbyterian Churches, and thousands of the people have never heard the Gospel from a Presbyterian pulpit. Wherever we go we are cor-

dially received. They not only show a willingness to hear, but express a desire to hear more."

"I feel that we have a fine opportunity here for some telling work if we can just keep going what we have started. And I give you my assurance that if you all stand back of us, I will do my best to push it and show some real results."

"We are all very much discouraged, but not to the point of giving up. We

realize if we can once get this work started, it will be much less expensive and the more so if we can secure the proper man to undertake it. I trust your Committee will keep this field before it, and *come to our assistance at the earliest possible moment before our opportunity is gone.*"

What answer shall we make to these appeals and many others like them? Our response must depend on your response to the needs that they express.



A Class of Boys from Sand Fork Sunday School, up in Tygart's Valley. What think you of the possibilities in these splendid young fellows?

ENTERING THE YEARS OF MYSTERY.

What Will He Be ?

Like a true man, stalwart, fine,
Imaging the life divine?
Or the semblance of a man,
Just a cheap and shallow sham,
Cringing, supine?

Who Will He Be ?

One who men in honor hold,
Rich in wealth that outlives gold?
Or a filler-in, unknown,
One who lives apart, alone,
Selfish and cold?

Where Will He Be ?

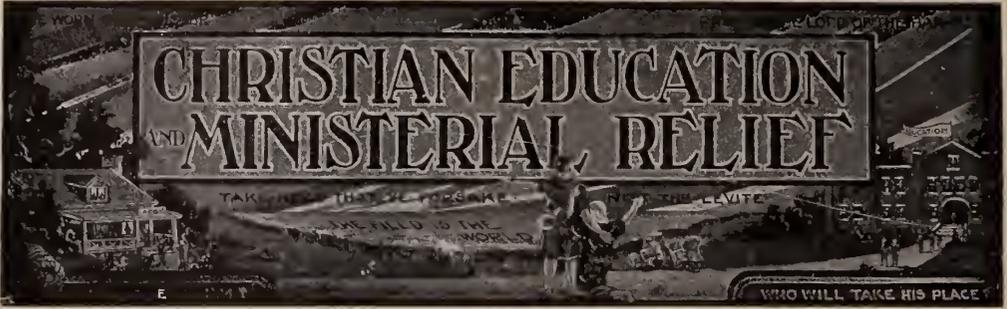
Up where men their battles wage
Where, for right, they die—or live?
Or where men look on, content
To live a petty life, unspent—
To get, not give?

Whose Shall It Be ?

To help him in his holy quest,
To find, in goodly time, the best?
To lead him into man's estate,
To be his guide, his friend, his
mate?

Who stands the test?

—E. C. F., in *American Youth*.



Address All Communications Relating to
this Department to

REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to

MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

A GREAT ANNIVERSARY.

THE year 1917 is an anniversary year for Protestant Christians—the Four Hundredth Anniversary of a wonderful service rendered by a man who, at personal risk, was true to the opportunity and responsibility which came to him. What changes have come in these four centuries of time!

The nailing of his ninety-five theses to the door of the Castle Church in Wittenberg by the German monk, Martin Luther, is fittingly called “The Birthday of the Reformation.” Contrast then and now.

THEN ignorance was dense; superstition was all pervading; morals were low; civil and religious liberty were little more than a dream; the Church was selfish, unspiritual, tyrannical, grinding men down instead of helping them up.

NOW enlightenment prevails; schools are open for all; the Church is purified; liberty is in large measure realized, and, best of all, *The Bible is an open book for all the people.* By no means did one man do it all, but the faith, the courage, the devotion of one man started the movement which has wrought the changes in the Christian world:

“What! shall one monk, scarce known beyond his cell,

Front Rome’s far-reaching bolts,
and scorn her frown?

Brave Luther answered, ‘Yes;’ that
thunder’s swell
Rocked Europe, and disarmed the
Triple crown.”

It is that brave act of four hundred years ago which is celebrated this year. Ought it not to be celebrated by some service similar to that which Luther rendered? That’s the question we want you to think about.

The central fact of the Reformation inaugurated by Luther, is that Christian faith came to center in the Holy Scriptures, “the only infallible guide of faith and practice.” instead of in a fallible and degenerate ecclesiastical institution. Therefore, instead of having the Bible kept from them and being punished, even killed, for owning or reading the sacred Book, the people were encouraged to read the Word of God in their own tongues.

Then, how better can the Church celebrate the Luther anniversary than by exalting the Book of books? This, therefore, the Pre-byterian General Assembly asks: “That all ‘commemorate the nailing of the theses on the door of the Wittenburg Church by making a special offering * * * for the purpose of maintaining departments of English Bible in Presbyterian Colleges.”

The above article is by Rev. James E. Clarke, D. D., Secretary of the Col-

lege Board of the U. S. A. Church, which is carrying on a campaign similar to that authorized by our General Assembly.

The various Synods of the Southern

Presbyterian Church are now engaged in an effort to add at least Five Million Dollars to the buildings, equipment and endowment of their schools and colleges.

A WONDERFUL CAMPAIGN.

THE Presbyterians of the entire South are deeply grateful to God for His rich blessing that attended the efforts of the Executive Committee to increase the Endowment Fund of Ministerial Relief.

Last December when this fund was \$332,000, one of the ruling elders of the Church said: "I will give \$68,000 to the Endowment Fund of Ministerial Relief if during the year 1916 the whole Church will contribute twice that amount." He later extended the time limit to January 10, 1917.

The Executive Committee made this offer known and started upon a quiet, pervasive campaign to secure his large gift. On the day set as the limit to receive contributions the cash receipts on file amounted to \$139,736.76.

Our liberal friend, having determined to increase each gift fifty per cent., had on April 19, remitted \$18,000, on December 22, \$12,000, and as soon as he was notified that his offer had been met, forwarded a check for \$38,000, completing his munificent gift to the Fund.

The last General Assembly directed the Executive Committee to seek to increase the Endowment Fund to one million dollars, and we are now pressing on toward that goal.

The policy of our Church is in line with that of the other great denominations of the United States. The Protestant Episcopal Church is now completing a fund of five million dollars. The Presbyterian Church, U. S. A., ten million dollars, and the Methodist Episcopal Church, fifteen million dollars.

The effects of this campaign will be felt throughout the coming years. Our people have the information concern-

ing the sacred claim of our enfeebled ministers and needy widows and orphans of our deceased ministers as they have never possessed it before. The whole Church realizes its responsibility to properly care for her faithful and self-denying ministers who, on account of sickness or old age, have been forced to retire both from labor and from income.

Our people have revealed their interest in this cause as never before. Possibly three-fourths of all the remittance letters that came to the office contained messages of deepest and most prayerful interest in this work. When they thus begin to pray they will be faithful and diligent in making proper provision to fulfill their obligation to Christ and His Church.

The campaign that has just been brought to a close is a very remarkable one in many particulars. The securing of this large amount of money has been done at a small cost to the Committee. The entire expense of it has not added as much as 2 per cent. to the expenses of the office. We did not heed the counsel of many to employ a great number of financial agents with large salaries and heavy traveling expenses. We invited into co-operation with us those who share with us the responsibility in this matter. Time would utterly fail us to tell of the earnest and helpful assistance rendered by the Chairmen of the Presbyterial Committees, Secretaries of the Synodical, Presbyterial and local Auxiliaries, Pastors, Elders, Deacons, Sunday-school officers and teachers, leaders in all the various organizations of the Church—men, women, boys and girls who, through their prayers, their faithful efforts, and their liberal of-

ferings, constantly refreshed our hearts and encouraged us in our work and secured such gratifying returns.

These are all known to the Great Head of the Church. They will have their reward: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister."

Another interesting thing about this campaign is that all the money, with the exception of \$2,892 in legal interest-bearing notes, was paid in cash and in our hands by January 10. All of it is now safely invested and yielding interest at the rate of about 6 per cent. for the immediate needs in the homes of our faithful ministers. Any one who has had experience with financial campaigns knows that it is very much easier to get pledges for future payments than to secure cash offerings.

In addition, however, to the \$139,736.76 we have secured pledges to the amount of \$3,800, payable in one, two, three, and in a very few instances, five years.

An examination of our books shows that in meeting the condition of our liberal friend, 6,942 remittances were made to our office. These remittances came from the following sources: Churches, 2,086; Sabbath schools, 504; Societies, 1,355; Individuals, 2,997. Many of these remitted more than once during the period of the campaign—some three or four times.

The following shows the distribution of the contributors and their gifts by Synods:

Synod of	Chs	S.S.	Soc.	Ind'v	Amount
Alabama---	92	32	47	132	\$ 5,693.22
Appalachia--	94	21	43	82	5,916.91
Arkansas---	90	24	44	112	5,375.69
Florida-----	67	19	51	129	3,490.42
Georgia-----	137	32	91	162	7,128.44
Kentucky---	126	40	65	232	8,992.24
Louisiana---	72	27	47	65	6,656.59
Mississippi---	134	27	65	170	4,211.93
Missouri-----	102	17	83	147	6,022.28
N. Carolina---	210	41	209	274	14,922.09
Oklahoma---	40	4	8	21	848.77
S. Carolina---	184	31	120	240	9,459.88
Tennessee---	93	25	59	227	7,975.44
Texas-----	212	63	137	216	14,544.96

Virginia----	379	75	235	524	27,066.09
W. Virginia.	54	26	51	188	10,153.71
Various States				76	1,178.10
Miscellaneous					100.00

Total 2,086 504 1,355 2,997 \$139,736.76
Total number of remittances, 6,942.

In addition to the above, two Presbyteries and one Presbyterial sent remittances.

The remittances literally poured into the office during the latter part of December and until January 10, 1917. It was our purpose to continue to publish in the church papers, Bulletins of receipts. When we made up the list of the receipts since our last Bulletin, December 11, it was discovered that by putting it in the smallest type used for reading matter, it would take six full pages of each church paper. Of course we could not ask the editors to give us this much space.

We are very grateful to God for these rich blessings. Our friend whose heart was touched by Him, has started influence at work in the hearts and consciences of our people that will never cease. Our faithful young ministers who turn their backs upon the lucrative positions of the world and go into the hard mission fields of the Church, will be gladdened and strengthened as they have the full assurance that should they become disabled or grow old in the service, their needs will be supplied by the Church they have served; or if they be called away from the scenes of their earthly labors, the loving arms of the Church will be placed beneath the wife and the little children who are left behind.

To God be all the praise. For He who ordained "that they which preach the Gospel shall live of the Gospel," inspired the mind and heart of our friend, guided His servants in their work, and crowned with abundant success their faithful efforts.

Louisville, Ky.

The Executive Committee of Christian Education, at the direction of the General Assembly, is doing everything

in its power to help them in this endeavor and especially "to provide fully endowed professorships for Bible and subjects of applied Christianity in all our colleges. This is the department that differentiates the Christian college

from other institutions. It should be the strongest and the best."

What share are you going to have in this fitting celebration of one of the greatest anniversaries of the Church's history?

LOOK OUT FOR THE ENGINE WHEN THE BELL RINGS.

By REV. DAVID J. BURRELL, D. D.

A BOOK purporting to be a Bible text-book has been issued by two professors of Smith College, in which they make a sweeping denial of the truth of Scripture. Genesis is made up of Babylonish legends; Deuteronomy is a forgery, notwithstanding the imprimatur which Christ put upon it; the Book of Esther is immoral; the prophecy of Daniel is inaccurate; the Gospels are full of error; the Sermon on the Mount is not what it purports to be; the Epistles of Paul and Peter and John must be received with caution; in short, the Bible is not an "infallible rule of faith and practice," but a mingled tissue of truth and falsehood which cannot anywhere be depended on. It is reasonable to assume that this is the sort of "Biblical Instruction" which is given in Smith College. That being so, the Christian parents who are sending their daughters to that institution must face the responsibility of the situation. If, with their eyes wide open to the circumstances of the case, they deliberately expose their daughters to the dangers involved in such false teaching, they must not be surprised to find them

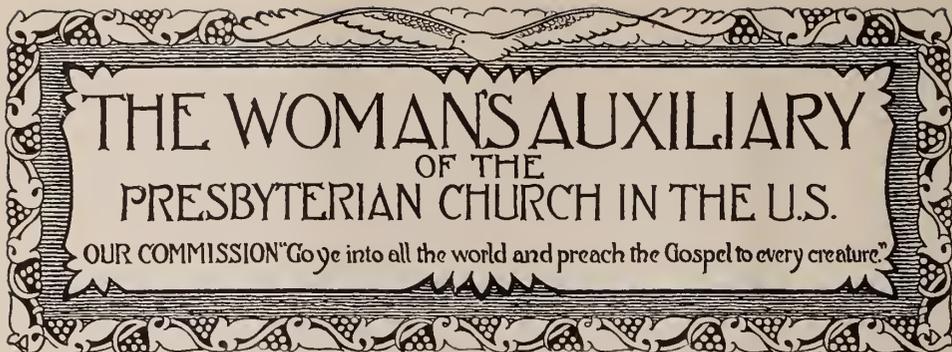
graduating into an out-and-out denial of both the written and incarnate Word of God."

The article above is taken from *The Presbyterian*, published in Philadelphia, in the issue of December 14, 1916 and is by the Pastor of the Marble Collegiate Church of New York City, who is so well known and admired throughout the Southern Church.

It brings forcibly to our attention a most serious situation. It is a clarion call to parents to investigate thoroughly the instruction that is being given their sons and daughters. It also should give added impetus to the campaign now being conducted in our Church, to arouse a deeper interest in the work of Christian Education and to more adequately support and enlarge our educational institutions and safeguard them to the Church and to evangelical faith.

Splendid literature along this line is being issued by our Executive Committee of Christian Education and may be had from the Secretary, Rev. Henry H. Sweets, 122 South Fourth Ave., Louisville, Kentucky.

Remember Survey week—March 11-18. Send postal card request for a list of present subscribers in your church, sample copies of the magazine (say how many) and suggestions of methods for canvassing. Address THE MISSIONARY SURVEY, Drawer 1176, Richmond, Va.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS, ATLANTA, GA.

"That in all things He might have the Pre-eminence."

THE BURDEN.

"O God!" I cried, "why may I not forget?
 These halt and hurt in life's hard battle
 Through me yet.
 Am I their keeper? Only I—to bear
 This constant burden of their grief and
 care?
 Why must I suffer for the other's sin?
 Would that my eyes had never opened
 been!"
 And then the thorn-crowned and patient One
 Replied: "They thronged me too; I too have
 seen."
 "Thy other children go at will," I said,
 Protesting still.
 "They go unheeding. But these, sick and sad,
 Drag at my heart. For them I serve and
 groan.
 Why is it? Let me rest, Lord. I have tried"—
 He turned and looked at me: "But I have
 died."

"But, Lord, this ceaseless travail of my
 soul!
 This stress! This often fruitless toil
 These souls to win!
 They are not mine. I brought not forth
 this host
 Of needy creatures, struggling, tempest-
 tossed.
 They are not mine."
 He looked at them the look of one divine;
 He turned and looked at me: "But they
 are mine."
 "O God!" I said, "I understand at last
 Forgive, and henceforth I will bondslave be
 To thy least, weakest, vilest ones;
 I would no more be free."
 He smiled and said: "It is to me."

—*Lucy Rider Meyer.*

A DEFINITE GOAL FOR THE SURVEY.

THE Annual SURVEY WEEK is at hand and it is earnestly hoped that every Society in the Church is going to observe this period by making a special canvass for new subscribers for our most excellent magazine.

The Goal set for the church is one subscriber for every five church-members. This would mean about 70,000 subscribers and would put the magazine on a paying basis and place a copy in every home in the church.

Now definite goals as applied to a membership of 350,000 are not easy to reach because a big proposition is not

easy to formulate in workable everyday terms. But bring the same proposition down to your own local church and see how simple it becomes.

Have you a church of 250 members? Then do not rest content until you have a SURVEY subscription list of 50. The same rule applies to larger and smaller churches.

It is a hard matter for the SURVEY management in Richmond to secure through that office alone anything like an adequate list of subscribers; but when the Local Societies take up the matter, it is a different thing.

The Secretary of Literature is the

one officer primarily responsible for the SURVEY canvass but, of course, she will have a group of willing assistants. What these Secretaries of Literature may accomplish by intelligent and persistent effort is clearly set forth in the following quotation from *The Home Mission Monthly* of the Woman's Home Board of the Northern Presbyterian Church, which has just celebrated its thirtieth anniversary: "The magazine has always been self-supporting, never having called for a cent beyond its subscription price to meet its bills * * * In addition to meeting expenses as described, the magazine from time to time has been able to turn amounts varying from \$300 to \$5,000 into the Treasury * * * The Funds transferred in this way are not a first con-

sideration in connection with the magazine; they are incidental resulting from careful management at headquarters, *and from the fine subscription list maintained and augmented by our efficient Secretaries for Literature * * ** The steady growth of our subscription list has been most encouraging. Never in the Magazine's history has there been a year when the number decreased."

The Secretary of Literature should plan the work in advance, secure the leaflets furnished by the SURVEY office "Suggestive Plans of Work" and keep at it until every family in the church has been reached.

Set as your goal one SURVEY to every five church members and *do not stop until you reach it.*

You can do it if you will.

MISSIONARY EDUCATION—WAYS TO GET IT.

MRS. J. A. DORRITEE.

We will divide this subject into three parts, viz;

Mission Study Classes,
Programs,
Prayer Bands and Bible Study.

First, Mission Study Classes, which have been proved over and over again the greatest force of Missionary power. As quality is more to be desired than quantity, a small class of thoroughly interested persons will accomplish more, make more impression on a church's life than a large number of half-hearted ones who would soon forget the knowledge gained and who would not use it for the advancement of the Master's kingdom. The meetings should be, by all means, weekly so that the interest aroused at one meeting may be fostered and added to until it finds an outlet in work for the Master.

Always close the course with a definite aim that the study may not be merely a literary study but that we may have learned to serve Him better and to do our work of extending His kingdom with more idea of His

plan and the need of the world. The leader need not be especially gifted for there is a wealth of available material and in such shape as to be easily handled by even the most inexperienced. Each member should have a copy of the text-book and be encouraged to bring current items from the daily papers and magazines. Treat every chapter differently; at one meeting a debate might be a prominent feature—most subjects have more than one side; at another a free informal discussion might bring out unexpected ideas and knowledge. The note-book is a valuable adjunct. As a review of former chapters will give a better idea of the whole, I will not go into this more fully in this paper, as every leader should have a copy of "The Mission Study Class Manual" (B. Carter Miliken) or "The Mission Study Class. What is it? How organize it?" (T. P. H. Sailer). Price 5 cents each. The leader should be careful to select a book suited to the class, as too deep a book might discourage a class unac-



Miss Agnes Davidson, President of Florida
Synodical Auxiliary.

customed to study, but too shallow a one would not be deemed worth while by the student. Every study book has "Helps for Leaders," which are invaluable and which will enable any one to lead a class. Don't be discouraged if your class does not measure up to the full standard; none do. That is the ideal and we only grow by having such a standard and endeavoring to reach it. Do not think one study class enough. Many groups might be formed, a Sunday school class might study during the week, the Christian Endeavor might have one in its circle but not at its regular meeting time, then there are special books that appeal especially to men, in fact there seems to be no limit to the study in classes.

Second. Programmes. The one essential is variety, *variety*, VARIETY, both in a single meeting and in several. I wish I could ring the changes on that, but have variety if only a new arrangement of chairs. Try current events at roll call even if you have to supply the member who has none. Give

each member something to do; don't ask the same ones every time. Have one or two hostesses to see that the room is ready, chairs dusted, hymn books for every one and also a hearty greeting. Use posters freely; possibly you have a gifted member with her pen or brush, but crude ones are quite as effective. Always have some where they can be read while waiting for the meeting to begin or on the bulletin board. They should be short and to the point, just a few words, and should be very frequently changed. A program is intended to encourage interest in the luke-warm and should be snappy and bright. Do not let the meeting drag—limit speakers and call them down if they exceed the limit. We have no right to allow one speaker to monopolize the time, however interesting, nor must the meeting run over time, as some of those present may have other plans. We should be thoughtful even of time. Do not try to have the program cover too much; limit the ground to be covered so that the audience may go home with a clear idea of the subject presented and a definite object to pray for. Turn over the program sometimes to other people; you may make the most unexpected finds, as the most talkative member is not always the most capable. A program cannot be arranged in a hurry. Others should be encouraged to help. It is more than possible that it is easier for the leader to do it all but others should be consulted even if all the suggestions are her own. Do not minimize Bible study as a part of the program. We must know what God has told us before we can work intelligently. Not merely perfunctory prayer and scripture reading with no bearing on the subject but a well-planned course and definite prayer for definite things and expect an answer.

Third. Prayer circles and Bible Study. During this year especially the General Assembly has asked that special emphasis be laid on individual effort to win souls for the Master and

that "Personal Worker Win-one Leagues" be organized in every church. Will you be the one to do that? Are you ready to work in the Master's vineyard? It will bring wonderful peace and joy into your life if your word is the one that is the means of saving a soul from everlasting suffering. There is not one of us who would not risk her life to save a person from physical death. How much more should we be willing to risk scorn or what is worse, ridicule or indifference, to save a soul from eternal death. Personal workers' training classes are valuable to learn to use the "sword of the Spirit which is the Word of God." The Committee of Publication issues a Personal Worker's Testament that has many texts in black-faced type suitable for answering arguments and a supplement with suggested texts to answer common questions. (Price 50c up.) It will give you confidence, but one's own closet is the best and first place

for preparation: all other comes after. Remember YOU may be the one the Lord is relying on to do this work in your society, in your church, in your community, and if you fail Him you will lose the blessing He wants you to have and the responsibility of many souls will be laid at your door.

Pray, first, for "grace" to do His will, second, for "power" to do it well and then take one step at a time and He will sustain you and show you fields where you never dreamed there was a harvest. Do not despair if the way seems closed: He may be waiting until you are prepared. Pray and study His word and a way will open, although it may not be the way you had planned or want. God's ways are not our ways. And let us stop right here and pray that we, as individuals, and a part of our society, our church, our Presbyterial, our Synodical, our auxiliary, may strive to know our part and to do it.

A WOMAN'S BUILDING AT MONTREAT.

THE Assembly's Summer Conference grounds at Montreat, N. C. has come to be the temporary headquarters of the official departments of the church during the heated season.

Geneva Hall, built and owned by the four Executive Committees, contains not only comfortable rooms for visiting Missionaries and workers, but also suites combining office and living rooms for members of the Executive Committees.

The Publication Committee has a building of its own, providing for its book store and several office rooms.

All these offices are the outgrowth of the necessity for having the official departments of the Church's work represented at Montreat.

During the past five years, the Auxiliary has become one of the large and growing departments of church work and the summer season at Montreat finds hundreds of our workers gathered

to study the needs of the Mission fields and better methods of doing work.

The Auxiliary has been handicapped in the past because of lack of proper headquarters. This need was bad enough when the Auxiliary was confined to the one week of the Women's Conference. Now, however, that the various duties of the Auxiliary office extend also through the special Woman's Days in both Home and Foreign Mission Week, as well as include the desirable Social activities, the need of permanent and adequate headquarters for our work has become insurmountable.

Last summer the Supervisory Committee approved a plan to erect a Woman's Auxiliary Building this spring in time for the conferences in the summer. This building will consist of one large room with a fireplace and two small rooms partitioned off of one end, one for the stenographer's office and one for a wash room. A large porch

will add to the comfort of the building.

THE USES OF THE BUILDING.

The building will be used for the following purposes:

1.—An office for the Superintendent of the Auxiliary, which will enable her to have a stenographer and to continue her regular office work and at the same time discharge the duties indicated at Montreat.

2.—The building will afford a place for the display and distribution of our organization literature.

3.—A meeting place where the women can make appointments to confer with each other and with the superintendent.

4.—Afford a meeting place for the W. A. C. which holds its 1917 meeting at Montreat, as well as furnishing to other large committees of women a convenient and suitable place for their meetings.

5.—The building will afford a home atmosphere for the social gatherings of the women, who have long needed just such a place.

The Auxiliary Building is also needed to typify the importance and dignity of the Woman's Work of the Church.

HOW WILL THE MONEY BE SECURED?

It will cost about \$1,000 to build and furnish the building.

The Presbyterials will furnish half of this sum. We expect the remainder to be given by our friends who know the splendid work which the Auxiliary has done at Montreat. We must have the money on hand by the first of April, if we are to have the building this summer.

If every woman who has attended the Woman's Summer School, would send us *just the gift she feels able to give* as a token of the benefit she received, we shall have enough for the building.

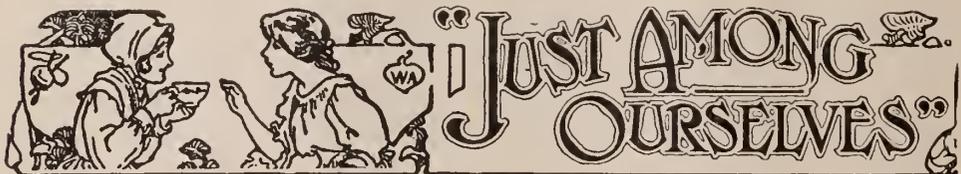
WILL YOU DO THIS-

If every woman who hopes to go to Montreat and thus enjoy the benefits of the Auxiliary and the delights of the building will *send the gift she is able to send*, our building will be ready in ample time.

WILL YOU DO THIS?

She gives twice who gives promptly.
Send all gifts marked plainly "For Montreat Building" to

THE WOMAN'S AUXILIARY,
PEACHTREE AND 10TH STS.,
Atlanta, Ga.



A VALUABLE PLAN.

THE Secretary of Mississippi Synodical Auxiliary, Mrs. C. S. Everts, ever on the alert to increase the interest or stimulate the growth of the Woman's Auxiliary, made a copy of the Annual Synodical Report on a wall chart with spaces under each Presbyterial on which to enter its regular annual report for five

years. In this way the work of each Presbyterial (as expressed in figures), is at a glance compared with that of the others. Better still, the work of each Presbyterial is compared with its previous years' records.

Presbyterial presidents, quick to see its value, have asked the privilege of displaying it at the annual meetings

of their Presbyterials and for two years it has told its silent, though forceful story, impressing the progress made and indicating where special

work is needed. It will become more and more helpful and stimulating as each annual report is added.

YEAR BOOK FOR 1917-18.

Order Now before Supply is Exhausted.

Twenty-four programs for the year.
All the work of the Church included.
Twelve carefully prepared Devotionals.
Novel and effective suggestions for adding interest to the Missionary Meeting.
Subjects correspond each month with those in the Survey and Prayer Calendar.
Helps furnished for carrying out the Programs.
EVERY PROGRESSIVE SOCIETY SHOULD USE THIS YEAR BOOK.

Each member should have her own copy.
Price, 5 cents each; 50 cents per dozen.
If the President or Program Leader when ordering the Year Books will send one dollar ADDITIONAL, she will receive each month all helps necessary for the program of the following month as well as new helps which may be prepared during the year.
ORDER NOW.
The Woman's Auxiliary, Peachtree and Tenth Streets, Atlanta, Georgia.

NEW LEAFLETS.

"Enlarging and Strengthening the Foundations."

This symposium is prepared as a help for Presbyterial Programs. It suggests plans for enlisting new members and organizing new Societies. 2 cents each.
"Does It Pay?"
A ledger account between A Christian Woman, Anytown, Dixie, and The Mission Study Class. Free.
"Go Tell the Church."
A Vision—Hallie P. Winsborough. Free.
PAGEANTS AND DIALOGUES—
"A Call from Japan." By Miss Carrie Lee Campbell. Free.
This play was given very successfully at Montreat last summer.

"The Saving of O Sada San." By Mr. and Mrs. J. W. Hassell, of Japan. 15 cents.
A beautiful and appealing play.
DIALOGUES FOR CHILDREN—
"What Happened When They Were Sick."
Short and attractive dialogue for six children. 2 cents.
"A Tale of Three Boxes." 2 cents.
An interesting Triologue between a Candy Box, a Flower Box and a Mite Box.
"The Songs They Sang."
A most attractive Missionary play for a number of children, with words and music of foreign songs.

THINGS TO REMEMBER IN MARCH

REPORT !

REPORT !

REPORT !

Elect Officers.
Order Year Books.
Appoint delegates to
Presbyterial.

REPORT !

REPORT !

REPORT !



FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE TENN.

MONTHLY TOPIC—MEXICO.

IT IS not strange that the feeling of Mexico toward the United States should be that of deep suspicion and great bitterness.

In the first place, she has not forgotten that as the result of the Mexican war she was obliged to cede to the United States all the territory now embraced in the states of Texas, California, Arizona, Colorado, New Mexico, Utah, Nevada, Oklahoma and parts of Wyoming and Kansas. No doubt the people living within this territory under the government of the United States are far better off in every way than they would be if they lived under the government of Mexico. It is not to be expected of Mexico, however, that she would see the matter in that light.

In the second place, of those foreigners who have been engaged in the financial exploitation of Mexico, and who for that purpose have been in league with those native oppressors of the people whom the present Constitutionalists and Revolutionists have been trying to overthrow, a very large proportion have been citizens of the United States. Not all United States citizens residing in Mexico belong to this class by any means. Besides the American missionaries who are there for purely altruistic purposes there are many other American residents who are there in the pursuit of legitimate business only in legitimate and honorable ways. The exploiters, however, are the ones who are most in evidence in their contact with the people, and

whom the people regard as representative Americans.

In the third place, the ignorance and illiteracy of the masses in Mexico makes them the victims of every conceivable kind of false information that is circulated among them by those whose interest it is to foment hostility toward this country. For instance, we are told that multitudes of them believe that President Wilson is merely a tool of Carranza, and will do anything that Carranza demands of him for the reason that Mrs. Wilson is a sister of Carranza!

None of these are valid reasons why we should meet the hostility of the Mexican people with a corresponding hostility. On the contrary, they are reasons why we should try to deal with our Mexican neighbors with that unconquerable patience and sympathy, and Christian forbearance that has been such a marked characteristic of the policy of our great Christian President toward them.

The views entertained by those in this country who are concerned for the good of Mexico and who have done their best to inform themselves as to what should be the future policy of our Government are very conflicting. We have recently listened to two addresses by Christian workers who have been to the border to conduct evangelistic services among our troops. One of these is fully convinced that military intervention by the United States for the purpose of restoring order is inevitable and that the sooner this

policy is adopted, the better. The other lecturer, who had the same opportunity of studying the situation, and is a man of at least equal intelligence with the first one mentioned, expressed the view that military intervention on the part of our Government would be "the sheerest folly."

We need hardly say that the latter of these views is the one with which we are in accord. Our belief is that the most intelligent and disinterested class of observers of the Mexican situation are our Protestant missionaries, and so far as we are informed they are practically unanimous in their abhorrence of the idea of military intervention. The following quotation from a letter recently received from Rev. W. A. Ross of our Mexico Mission seems to us to be the words of wisdom and soberness:

"To us intervention is most repulsive. It would destroy the work of years. It is not a Mexican problem only, but a Latin American problem. No one knows this better than President Wilson. He has been wonderful in the way he has handled the situation and we are all praying that he may go on as he has done until the end. No one doubts that United States could take Mexico and could establish a government, and could no doubt do it more quickly than it can be done by the Mexicans themselves. But in the meantime we would very likely get involved in trouble with the South American Republics, and it is hard to tell where it would all end. It is well known that the Catholic Church in the United States wants intervention and this of itself makes us very slow about favoring such a move. It could not be well for the Mexican people if they desire it, if we are to judge by the work that they have been able to do toward the uplift of Mexico during the past four hundred years.

"It is a large problem and requires great patience. I hope Mr. Wilson will hold on to the same patience that he has shown up until now. He is

learning also that in some cases a little more firmness with them will be effective. His object has been correct. He may have made some mistakes in the way he acted on some occasions. With the same great object in mind and with the larger experience, he should be able to help Mexico during the next four years to make long strides toward a well established government *without* intervention.

"Our viewpoint is that of the Christian missionary. We look at the question from the effect intervention would have on the progress of the Evangelical Church in Mexico and the coming of the Kingdom of our Lord. The Evangelical Christians of the United States owe a great debt to Mexico. They have been very slow about paying it. Just now there is a growing interest in the work on the part of the American churches and this interest will no doubt continue to grow. There are also opportunities for work in Mexico that we have never seen before. The churches are full of interested inquirers after the truth. The revolution has made the people think as never before and the Catholic Church has received a blow which is going to make it hard for it to hold the same place that it has formerly held in the estimation of a great many people. The Protestant work has held together and has gone forward in a remarkable way during the last six years when we consider the torn condition of the country and the way other institutions have suffered. There is a most friendly attitude now toward American Missions and American missionaries. They will need us for years yet. If intervention should come it is hard to tell the effect it would have on all the work of missions, but the great danger would be that it would give them such a check that multitudes who are now being reached by the Gospel message would be shut off and our Missions would languish, perhaps for a generation. In this I may be wrong but in that direction lies the danger.

"Would it not be far better for us as a nation to follow the course we have been adopting during the past few years and patiently help Mexico to establish for herself a government and in the meantime make our plans to place a great army of Christian missionary preachers, teachers and physicians, and thus give the people such a training and such a viewpoint of life as will make the repetition of such conditions as we have had for the past few years impossible. This is a hard problem, but the ideal is worth the best thought and energy and patience of a great people."

COMMITTEE ON CO-OPERATION IN LATIN AMERICA.

This Committee held its regular annual meeting in New York on January 8th. Reports received from many different sources indicated a great awakening of interest in Latin America throughout the Church as the result of the Panama Congress. Generous contributions by friends interested in the work have enabled the Committee to take some very practical steps toward supplying some of the needs in that field.

Dr. G. B. Winton was elected Secretary of Literature for the Spanish and Portuguese work and will move to New York in the near future to take up that very important work. A Christian literature without which the satisfactory development of a native church is impossible, has been almost entirely lacking in Spanish-speaking countries. Dr. Winton's task will be the finding, translating or producing, or securing from other authors such books and pamphlets as are indispensable to the work. It is believed that his natural ability and attainments and his long residence as a missionary in Mexico fit him in the highest degree for this responsible task.

Dr. Webster E. Browning of Santiago, who has had long experience in missionary educational work was elected as Educational Secretary of Latin

America. His work will be to visit the mission schools with a view of promoting their efficiency, and to promote in every proper way the co-operative plans suggested at the Panama Congress in Missionary Education.

A conference of the Secretaries of Boards having work in Porto Rico and Cuba with the Missions working in those fields was arranged to be held at Havana on February 6th. At this conference a report will be made of the Survey of the Work in the two Islands which has just been completed, and measures will be adopted looking to the carrying out of such co-operative plans suggested in the Survey as may be found feasible.

It was decided also that the Regional Conference for Mexico should be held on March 28th, concerning which the following letter has just been received from Mr. S. G. Inman, Executive Secretary of the Committee on Co-operation:

"As you probably know, the local Committee in Mexico having in charge the arrangements for the Regional Conference have set the dates March 28th to April 1st. Bishop McConnell, who is to preside at the Regional Conference, and Bishop Denney of the Southern Methodist Church, have both set their church conferences for dates coinciding with the Regional Conference. Other Board Secretaries are planning to go to Mexico City at this time. So whether or not it is possible to hold a large conference, unless there is something very unforeseen, a number of missionary leaders will be in Mexico City the latter part of March to consult with the leaders of the national churches concerning the advancement of the work and further carrying out the Cincinnati Conference program. At the present time railroad connections are open, with Pullman accommodations from Laredo to Mexico City.

"Word just received from Professor Andres Osuna tells of the conversion of one of the leading physicians of

Mexico last Sunday at a Y. M. C. A. service and that he has resolved to dedicate his life to Christian work. Prof. Osuna thinks that there is a wonderful opportunity to bring Mexican leaders into the Church at the present time. He, with the rest of the Mexicans on the Regional Conference being well attended by Christian leaders from the United States.

If one is going, he should leave St. Louis at least by March 22nd in order to arrive a few days before the Conference is opened, allowing also for train delays.

"Mission Boards are urged to send at least one Secretary and others they may nominate will be cordially welcomed. Will you kindly let me know concerning your representation."

THE MOST POWERFUL SERVICE.

*A call to exercise the highest creative function of human personality.—
A message of supreme importance for the New Year.
Taken from "Intercessors the Primary Need."*

JOHN R. MOTT.

MUST not God wonder at the lack of intercessors in view of the fact that His mightiest works are manifested only in the pathway of unselfish and persevering intercession? The history of the Church and Christian experience shows conclusively that the workers and leaders who have accomplished most in extending and building up the Kingdom of God have been those who gave to prayer for others and for interests outside of their own lives the foremost place in the use of their time and strength. Nor can we recall authentic instances of exceptions to this rule. For many years it has been my practice in traveling among the nations to make a study of the sources of the spiritual movements which are doing most to vitalize and transform individuals and communities. At times it has been difficult to discover the hidden spring, but invariably where I have had the time and patience to do so, I have found it in an intercessory prayer-life of great reality.

Must it not be a ground for wonder on the part of God that there are not more intercessors in view of the imperative need for the exercise of this potent ministry? The fundamental need of the Church today and of its various auxiliary agencies, is not that of money—desirable as it is that the money power be more largely related to the plans of the expanding King-

dom. Nor is the chief need that of better organization, although any one can see the waste, friction and comparatively meager fruitage resulting from the want of better co-ordination and distribution of the forces. Moreover, our greatest need is not that of better plans—insistent as are the demands of the modern age for the exercise of a truer statesmanship and an abler leadership in the activities of applied Christianity. Neither is the primary need that of more workers, although at first glance that might seem paramount. No, back of this and other unquestioned needs is the fundamental need of more Christlike intercessors. This, if adequately supplied, will carry with it the meeting of the other clamant requirements of our day.

Above all, we ourselves must be burdened with a sense of the transcendent importance of increasing the number of men who will seek to release the power of God by prayer. The sufficient proof that we are thus burdened is what we do in our own secret hour of intercession. Mr. Moody used to say, "A man is what he is in the dark." We may test the strength and the purity of our desire and motive by what we do where God alone sees us. If there be genuineness and reality there, God will have His opportunity to break out through us, and our experience as intercessors will become truly

contagious. Are men moved to pray as a result of conscious or unconscious touch with our lives? No more searching question could be addressed to us. By the answer we give in our inmost

souls, and by the steps which we take as a result of that answer, will be measured not only the quality but also the outreach of our lives.—*Men and Missions.*

THE DEATH OF REV. MARK B. GRIER.

MRS. GEO. P. STEVENS.

AT DUE WEST, S. C., on Saturday afternoon, January 6, just three days after he was fifty years old, Rev. Mark B. Grier heard his Lord's summons and went up higher to receive his reward. For twenty-four years, he had served his Master in China, and his meeting with his Savior, whom he had loved and served so well here on earth, is something those who loved him like to dwell upon. And yet we cannot but think of the empty place his going leaves and of the many whose hearts are filled with sadness at the news of his death. Our beloved Church has lost one of its most faithful and efficient workers, his relatives and close friends have said goodbye for a little while to one very near and dear to them, and the sympathy of all goes out to Mrs. Grier and the three daughters as they mourn the absence of a devoted husband and loving father. We think, too, of the sorrow of those in China when the news shall reach them—the sorrow of his fellow-missionaries, especially his co-workers in Hsuchoufu, who shall miss his "fellowship with them in the gospel" and the wise counsel of their senior missionary; and the sorrowing hearts among the Chinese Christians and inquirers who loved him sincerely, many of whom first learned from his lips the blessed story of One Who died for them.

Hsuchoufu, the farthest north of our China stations, was opened by Mr. Grier and Mr. White, and here the greater part of Mr. Grier's life as a foreign missionary was spent and here he was permitted not only to sow seed but to see in an unusual way the fruit of his labors. He saw the hatred and

suspicion that stood in their way when they first began work, give way to love and friendliness, and many who were idol worshipers when he first knew them, became his "children in Christ."

The Boys' School at Hsuchoufu was Mr. Grier's especial work, and we like to think that just before his return to the United States, God let him see a glorious revival there, boys who had been leaders in sin coming out boldly confessing their Savior and asking for prayer that they might be kept from sin. Although especially interested in educational work, Mr. Grier found time for evangelistic work in some of the neglected parts of our Hsuchoufu field, and this work has been greatly blessed. Letters that have recently come from China tell how the Christian schoolboys have been keeping up this work during Mr. Grier's absence. Although burdened with the heavy medical work for women, Mrs. Grier was ever her husband's helpmeet in all of his work. Some have been asking if she will return to China, but the thought of not going back seems never to have occurred to her, and it is very gratifying also to know that Isabel, her oldest daughter, is now at home, preparing to take up the work that was so dear to her father's heart.

The funeral services, which were very sweet and appropriate, were held Sunday afternoon in the old A. R. P. Church, where Mr. Grier's father had been pastor and where he as a little boy had taken his first steps in the Christian life that afterward led him to give his life to China. The funeral service was conducted by the pastor of the A. R. P. Church, assisted by a representative from the Southern Presby-

terian Church, the church of Mr. Grier's adoption, by a foreign missionary who had worked side by side with Mr. Grier in Hsuchoufu, and by some who had known him in his boyhood. He was laid to rest in the old cemetery where many of his loved ones lie buried. Some old negro friends, who had known him since he was a boy, asked to be allowed to fill the grave as the last service they could perform for him here. The Psalms, especially "The Lord is my Shepherd," sung by the choir, were very beautiful and comforting. Let us pray earnestly that the departure of this servant of God may be a

call to some of the young people of our church to give their lives to the glorious work of making Christ known among those who are dying in darkness. And let us not think of it as a sacrifice. As Mr. Grier meets those Chinese Christians in Heaven who shall say to him, "We're here because you showed us the way." do you think he will think of the sacrifice or of the privilege that was his in telling them "the old, old story" that was not an old story to them?

"Oh God, to us may grace be given
To follow in their train!"

MEXICO OPEN TO THE GOSPEL.

PROF. R. C. MORROW.

ONE of the most judicious and intelligent discussions of the Mexican problem that we have seen from any one is found in an article by Prof. R. C. Morrow of Montemorelos, published in the last number of *The Union Seminary Review* on the above topic. We regret that we have not space to publish the entire article in full. We take pleasure, however, in giving the following extracts, which contain the gist of it for the information of our readers:

"The traveler entering Mexico today beholds devastation and destruction on every hand. The effects of five years of continuous revolution and internal strife are everywhere in evidence. Railroads have been cut to pieces, stations burned, bridges destroyed. Towns have been taken and retaken, sacked and re-sacked, till only bare walls and empty shelves are left of many a once prosperous business. Signs of sin, sorrow and suffering are plentiful. The national currency has depreciated in value till it is almost worthless, while prices of everything, even the bare necessities, have soared out of all reason, due to the combined effects of shortage of crops, lack of trans-



Rio Grande and Matamoros, Mexico, from Brownsville, Texas.

portation, and the depreciation of the medium of exchange.

But sadder still than these outward, physical forms of suffering, have been the heart-rending separations. Thousands have fled from the place of their birth, seeking release and refuge in distant communities, or in a foreign land. Homes have been broken up, and families scattered far and wide. Men have joined the fighting ranks, to be left on the battle-field, or to return maimed for life. Hundreds of boys of tender years, boys who should be training for lives of peaceful service, are leading the soldier's life, with all its temptations and snares. It is a pitiable thing to see a boy of thirteen or fourteen in the ranks. They are there by the hundreds. Thousands of mothers, wives, and sisters, are draped in black. The whole land is in mourning. The whole society is demoralized.

Mexico is a perplexing problem from almost any point of view, whether political, financial, social, religious or what not. And each writer views it largely in the light of his personal interest. I ask you to look with me, if you please, at the Mexican revolution and its effects, from the viewpoint of a Protestant missionary to Mexico, of one who loves the Mexican people and sympathizes with them in their struggles and afflictions, who believes that through all the turmoil and strife, through all the suffering and sorrow in that land, God is opening a wide door to the evangelical Churches, and bidding us come in and possess the land for Christ.

For four centuries the Roman Catholic Church has held sway in the land, holding the people in a veritable religious bondage to the Church, the priest, and the outward forms of religion. Even the separation of Church and State, and the confiscation of immense Church properties under the "Reform Laws" of 1857 failed to break the power of the Church over the people.

But with the growth of Protestant missions in the past few years, the entrance of the Bible, the rise of trade with other lands, and the education of Mexican youth in the schools of the United States and of Europe, the Romish Church has been losing its grip on the educated men of the land. They have become indifferent to religion, leaving such matters to the women and children, except on particular occasions, as special feast days, marriages, christenings, deaths, etc. At these times they take part as a matter of form.

Such was the religious status when the revolution broke out. The priests were known to be in sympathy with the old regime. Their tremendous influence over the people was recognized. The leaders of the Constitutionalist movement looked on them with fear and suspicion.

Soon some were found to be taking active part against the revolution, and such were apprehended as political offenders. At first they were held as prisoners, proper courtesy and respect being shown them as religious teachers. Later priests of foreign birth were expelled from the land under Art. 33 of the Constitution, which provides for the deportation of undesirable foreigners. As the number of intrigues increased and arrests became more frequent, general decrees for the deportation of all foreign-born priests from entire States were issued by military governors. It was soon seen that these decrees met with popular approval in many places. The spirit of change and revolution was abroad in the land. The measures became constantly more drastic. Leaders vied with each other in harshness. Churches and convents were closed. Frightened priests and nuns fled from the land. The confessionals were torn out and burned in the public squares. Churches were used as military barracks. The images of the saints and virgins were taken as targets for rifle practice or carried into the public schools and hacked to pieces in the presence of the children for the purpose of destroying as far as possible the old time reverence for such things. What had begun as a political safeguard had developed into a violent religious persecution.

Protestant ministers have been offered the use of the deserted Catholic churches for their services, but have wisely desisted from taking any part. *So far as I know, not a single Protestant missionary or native minister has aided or abetted in any way in the persecution of the Roman Church.* Nor have we gloated over the misfortunes and losses of others. We stand there, as at home, for religious freedom. In fact, we deplore one sad result of the persecution. The ruthless desecration of churches and church property is destroying the old reverence for sacred things, which was a valuable asset to Mexican character. Like the French, after their revolution, the Mexicans are fast losing respect for all that men hold sacred.

Yet the revolution in breaking down and destroying the old religious tyranny, is opening the door wide to a new religious life and freedom. The Evangelical churches are thronged as never before with crowds of eager listeners. All reports from the field are full of hope and encouragement. Today is a day of opportunity in Mexico. It is also a day of great danger and responsibility. An editorial that attacks the Romish Church most mercilessly, also denies the existence of God, and the life beyond the grave. I quote again: "Let us be done with the belief in fear and in God. Down with the chains of the spirit, away with the legions of terror and impotence." "The earthly life



Uncle Sam's Pets—U. S. Pack Train No. 13. Full Pack for Outpost Service, Tex.-Mex. Border.

is all of the life of humanity. There are no futures beyond the tomb. Where the physiological functions cease, where the materials of the organism decompose, there life ends. That is to say, there the life of a being ends, for the life of the species, and of the material, are infinite."

The revolution is tearing away the existing religious beliefs and customs, but is giving nothing to take their place. It has nothing to give. Only those to whom God has intrusted the word, and to whom the Master said, "Go ye and teach all nations," can meet the need of the hour in Mexico. Ours is the opportunity; ours the responsibility.

It is not only the poor and oppressed, sunk into a deeper poverty by the revolution, that are crying loudly for our sympathy. The rich, also, heretofore wrapped in ease and indifference, have had their losses and privations, and broken-hearted, are open to hear the comforting promises of God's word. A missionary recently met a lady of this class, who had formerly been very rich. She told of the loss of all her property, and the death of her husband, closing with these words: "I am destitute, my heart is broken, I shall never be happy again." The missionary read to her from Matt. 11:28. She was deeply moved and said: "Is that in the Protestant Bible? How beautiful! Read more." A hungry heart, at last ready to hear the gospel. Oh land of need and opportunity!

Again, the revolution is preparing the way for the spread of the gospel in Mexico, by bringing men of the Protestant faith, earnest Christian men, into places of influence and responsibility. This gives a new standing to our Church, and places these men where their talents may count in the reconstructive policies and legislation. Pro-

fessor Andres Osuna, for example, who was formerly a translator for the Methodist Publishing House in Nashville, Tenn., and a member of their Board of Foreign Missions, has been called back to his native land to become Secretary of Public Instruction and Fine Arts in the new cabinet. Professor Moises Saienz, a graduate of the Presbyterian College and Seminary at Coyoacan, graduate of Washington College, Pennsylvania, a man of noble Christian character, is now Superintendent of Public Instruction in the State of Guanajuato, the second State in the republic in population. The writer was a guest at the final examinations and closing exercises of the city school for girls at Montemorelos in June of last year. The mayor of the town and two other members of the examining board were all Protestants. Not only in educational matters, but in all phases of public life, the ability and trustworthiness of our Protestant men and women is being recognized and rewarded. This means a new and powerful influence for Protestant Christianity.

Another very noticeable and far-reaching effect of the revolution has been the awakening of a reading public in Mexico. It is true that the percentage of illiteracy is appalling, estimated at from 60 per cent. to 85 per cent. Yet the universal desire for knowledge that has been aroused, and the great impetus that the publication and distribution of newspapers and magazines has received in the past five years have simply been marvelous. In 1910, probably not more than a dozen copies of "El Impartial," the leading daily paper of Mexico City, reached the town of Montemorelos. These copies came through the mails, and were prized chiefly for the market reports that they brought. In 1915, a half dozen active, energetic newsboys were meeting each train,

receiving bundles of papers from Mexico City, Monterey, Tampico, San Antonio and Laredo, Texas. These they scattered all over the town and adjacent ranches. Everyone who could read at all wanted a paper. And those who could not read were eager to listen. I have seen the poor corner butcher, who could hardly read, spelling out the news to half a dozen of his more unfortunate neighbors. A new interest has been awakened in education. The people are seeking knowledge. That spells opportunity for Protestant Missions. I have already referred to the class of reading matter that many of the daily papers are furnishing this awakening people. We must meet and check its baleful influence with the word of God, and wholesome Christian literature.

For generations the zealous priest has been on hand to snatch the Bible from the hand of anyone who dared read it, and commit it to the flames. With threats he intimidated the people. But the priest and nun are gone, and the people may read the Bible unmolested. They are reading it as never before.

During the first three months of the present year, Rev. Jas. O. Shelby, of our Mission, with the aid of a young ministerial student, made a canvass of the city of Saltillo, distributing over twenty thousand pages of tracts. These tracts were selected to meet the needs and difficulties of the individuals with whom they conversed in the canvass. A few weeks later, during Holy Week, it was Mr. Shelby's joy to reap some reward of his painstaking sowing. A union meeting was conducted that week. Two services were held in the Bap-

tist Church, two in the Methodist, and two in the Presbyterian. Not a Church in the city would seat the crowds that came out to hear the word. The crowd overflowed the little Methodist chapel, and filled the large assembly hall of the girls' school. At the close of Mr. Shelby's sermon on Thursday night, thirty persons came forward seeking the way of salvation. Altogether, eighty-two persons were added to the Church as a result of the series of services. These figures may sound small and insignificant here in our land. But to those of us who work in Catholic America, they are full of significance and encouragement. God is preparing the way for the spread of the gospel in Mexico.

In conclusion, let me refer very briefly to some of the effects here in our own land. Through the Mexican revolution, God has brought Mexico constantly before the mind of the Christian people in America. Our eyes have been opened. We cannot plead ignorance of conditions there. We have seen the need and distress of the people. Our hearts have been touched. Our sympathies aroused. Mission boards have studied the needs of the field as a whole, and have entered into plans for a complete occupancy of the whole territory, an equal distribution of the workers, a definite responsibility for definite territories, a more hearty co-operation in evangelistic work, in educational institutions, and in the publication and distribution of religious literature. The union meeting in Saltillo to which I have referred, is indicative of the spirit of the Mexican Christians. The missionaries wish



These men were said to have been innocent, but were shot by the Rangers as bandits.

to go back united in heart and purpose, backed by a united Christian fellowship and interest in the home Church, to take

the whole land for Christ. For in its final analysis, this must be the ultimate solution of the Mexico problem."

THE ADVENTURES OF A BORROWED MISSIONARY.

ALICE J. McLELLAND.

AS IT has been some time since I worried the readers of the SURVEY with my platitudes, I shall take the liberty of boring you in order to explain a few things about the Mexican work. In the first place I want to tell you where I am "at," and why I am here. I am in the Normal School for girls of the U. S. A. Presbyterian Church at San Angel, in the Federal Mexico City. The reason I am here is that the school at Matamoros, which I have worried you all about for so long, is closed and I am lent to the U. S. A. Mission, beginning the working out of the arrangements made by the conference of Mexican missionaries in Cincinnati in June, 1913; we call it the "Plan of Cincinnati." You know it is customary, when starting a revolution in Mexico, for the chief to call together his most powerful adherents and frame an agreement as to what the aim of the revolution is, and what reforms they will institute when they get into power. This agreement takes the name of a "plan," attaching to itself the name of the place where the "junta" met. So we have the "Plan of Ayutla," the "Plan of San Luis Potosi," etc. Naturally we Mexican missionaries call that most revolutionary agreement formed by the representatives of the different denominations working in Mexico "The Plan of Cincinnati." So that is why the school in Matamoros is closed and I am here. It is true that, so far, the Presbyterians, North and South, are about the only denominations who have begun to put the Plan into practice, but of course, the Presbyterians are always the "trail-blazers" for the rest.

And now I shall unfold the tale of my adventures on the way down here. I left home about the middle of Octo-

ber. I've been trying to think of the date but I can't. I have forgotten it and my head won't work mathematics backward, so I won't try to figure it out. I came by Dallas to see a friend and to shop for myself and for Miss Wheeler, with whom I am working. From there I went to Matamoros to pack up the school furniture and my own, store it all, and find some one to accompany me to Mexico City, as it wasn't considered safe for me to go alone. I stayed at the French Hotel and had a very pleasant time, in spite of a few inconveniences such as mosquitoes, fleas and garlic. The "eats" were not the kind that mother used to make, there being a great preponderance of meats and a scarcity of vegetables. One day they served fish, turkey, duck and venison all at one meal. I had the hotel all to myself, as far as my room was concerned. The hotel has been closed for a year, all except the restaurant, and Don Juan and his wife took me as a special favor to Consul Johnson, whom they adore. It was the first time I had ever had a private hotel. I felt like a French duke.

The Consul's secretary, a Mexican, advised me very strongly to wait in Matamoros till after the election. He seemed to think if Wilson was elected, the Villistas would dynamite the trains and injure Americans with the idea of forcing intervention. However, the current opinion was that if Hughes had been elected he would have intervened anyway, so it was "as broad as it was long." But Consul Johnson told me to go on about my business and not pay "Charlie's" croaking any mind. I waited until after the election, anyway, for someone to go with. My own determination to go was based on the fact that I was going on the Lord's

business, and elections, Villistas and such miscellanea are very small matters to Him.

At last I found an opportunity for company on my journey, an American doctor, returning to Mexico City from Brownsville, who very kindly agreed to assume the responsibility of my protection. We were to leave Matamoros on Thursday morning. I made all my arrangements with the cartman for my trunks and the coachman for me,—purchased my ticket and telegraphed for sleeper reservation at Monterey. It began to pour down rain about three o'clock Thursday morning. The cartman came for the trunks, as he had said he would, "as soon as it wanted to be daylight," but the coachman never came at all, and by the time we found another and made a mad rush for the station, the train had gone with my "protector" on board. So I missed a chance for company on account of a lazy "cochero" and my only consolation was listening to my hostess's adjectives descriptive of the offender, namely, "ungrateful, informal and incorrect."

I was worn out with waiting by that time, so the next train south had me on board, alone, yet not alone, for I had as company a verse which the cook at the Friends' mission sent me by one of my girls who saw me off. The verse was this: "The Angel of the Lord encampeth round about them that fear Him and delivereth them."

The mixed train from Matamoros to Monterey could not be called comfortable, but at least was no worse than usual. Nobody ever travels over that road for pleasure. There were people on board whom I knew by sight at least, so I didn't feel strange. I made direct communication at Monterey with the Mexico City train, and after some waiting secured an upper berth in the Pullman.

I ascended to my berth by the back of a chair, there being no ladder for that purpose, and proceeded to arrange myself for the night. I made my cloth-

ing as loose and comfortable as possible and put on my kimono. I decided to keep on plenty of clothes so I would not shock poor Villa's modesty when he dragged me out to rob me and cut my ears off. Then I laid myself down to sleep, sighing with content because I had screwed up my courage to start on the trip, and because of the good fortune which had befallen me along the way. I could not even feel annoyed at the pillow, which evidently was stuffed with corncobs, nor at the fleas which I had, doubtless, brought with me from Matamoros. I soon fell asleep.

We stood still in the yards at Saltillo some ten hours, awaiting an engine to pull us on our way. Somebody said there was only one engine and Don Venustiano needed it for a pleasure excursion, which we must endure, because Don Venustiano must have his recreation. But Don Venustiano was not even in Saltillo, so the story was false. There was one American on the Pullman besides myself, two rather, for the conductor was a compatriot. The other was a pretty girl of Italian parentage who was coming to Mexico City to visit her uncle. This same uncle had her in charge and, though he spoke English very poorly and could scarcely understand her conversation, he was devoted to her and evidently very proud of his pretty American niece. I asked her to walk with me in the morning, while we were waiting, and she seemed delighted to find a fellow-countrywoman with whom she could talk about her experiences. Both she and her uncle were lovely to me all the rest of the trip. We left Saltillo about noon and were soon running through the desert where cactus was the only vegetation visible and the only animals were burros, goats, buzzards and men. In the little mud villages the little dried-up people seemed to subsist on air, as there was nothing else in sight—but the air was gorgeous!

We reached San Luis Potosi after dark and Queretaro the next morning.

The country from Queretaro to Mexico City is beautiful indeed, but the quaint huts of the natives surrounding the beautiful old churches furnished a visible proof of the complaint made by L. Gutierrez de Lara and others, that the priests kept the people poor and ignorant while they extracted from them enough money to build magnificent churches and houses for themselves.

I had been unable to telegraph ahead to Miss Wheeler the hour of my arrival, so there was no one to meet me at the station. But the Italian gentleman found me a "cargador" and instructed him to take me to San Angel and to carry my suitcase, traveling bag and lunch-basket. My cargador started off in the curious running walk which the tribe uses, and I hurried along behind him, some four or five blocks to the San Angel car. Arriving at the San Angel stop we alighted and the cargador started trotting down a shaded street which winded on ahead between

high walls with overhanging vines and overtopped by tall trees. He asked a small boy where the street called "Arenal" was and the urchin, with a wave of his hand said, "This one through which you are passing." The cargador then asked for an English College and the boy said it was there in the direction we were going but it was very far. We continued our way, enjoying the walk and the beauty of the places with their charming gateways and flowers. Two senoras came out of a narrow side street, whom we accosted and asked for the College. One smiled sweetly and told us the place just ahead had a sign which said "Escuela Presbiteriana, or who knows what?" she added. So in a few minutes we found the place, and I had arrived at the end of my perilous journey, from which the perils had been so notably absent, and which had been almost without even inconvenience—for all of which "God's holy name be praised."

San Angel, Mexico.

PRESSING OPPORTUNITY IN MEXICO.

MRS. W. E. VANDERBILT.

MANY people think of our troublesome neighbor to the south very much as they would of a naughty child who needs punishment, and are endeavoring to find out what kind of chastisement will be most efficacious in bringing about a change of conduct. Of course naughty children should be punished in some way, for their good, but is it not also to our interest to develop the character of a child by doing all we can to bring out the good in him? So let us rather think of Mexico as a country which needs the help and sympathy of the people of the United States. Let us not think of the Mexican people as a race of bandits only, and so low in the scale of humanity that their souls are not worth saving!

Those who have had the great privilege of living among the Mexicans, and

thus learning to know and love them, feel this great injustice which is being done them. We have reason to be indignant at the tales of cruelty which come to us from the southland—indignant at the treacherous killing of some of our own people—also, at the ruthless destruction of American property—this is the dark side of the picture, but there is a bright side to it.

When my husband returned to Mexico a year ago, he went back to our home in the interior of the country. Our cook and her son had had the care and responsibility of all our possessions for over a year. There was every opportunity to profit by our absence, yet Dona Antonia was there to welcome him. The house was clean and in order, and not one thing was missing! There are many faithful Antonias all over Mexico. Those who are or have



Velas de Piedra de Guadalupe, Mexico.

been missionaries know how these trusty servants are ready to give up their lives even in the interest of the ones they serve.

Then there are the native pastors who are going ahead with their work

in spite of many difficulties, and the native Christians who are heroically keeping the faith although it may mean death for them. These people are being tested, and most of them are standing the test.

Think of all they have suffered and are suffering from poverty and disease and war! Yet they have not lost their faith.

When we realize the conditions under which these people have lived for centuries is it any wonder that cruelty and treachery are such marked characteristics of them?

The American people have a definite duty toward their neighbor in distress. Opportunity's door is wide open! The gospel of Jesus Christ was never more needed than it is now, and the people have never been in a position to appreciate it as they are at the present time. The people of Mexico are in a sea of unrest. They must have something tangible to grasp—something that will bring them up above their troubles and make life worth living! The gospel of Jesus Christ can do it, and will do it, if the people of the United States will only do their duty.

—*The Continent.*

THE NEED OF GOOD TRANSLATIONS AND CHRISTIAN LITERATURE IN MEXICO.

MISS E. V. LEE.

AT THE Panama Congress special emphasis was laid upon Latin America's great need of good Christian literature. One who has lived for many years in Mexico knows how true that is.

An educated Mexican loves to read. And books can be had in Mexico. Text books and scientific books, many,—if not nearly all,—translations from the English, French and German. Many of these books are expensive, and beyond the means of any who have not abundant resources.

The young people of Mexico are like the youth of our own land, and seek

often a different class of literature. And they find it, if literature it can be called. Before these last years of revolution, all book stores had lending libraries, and books could be kept for two or three cents a day. Many of these books were translations of English novels such as the writings of Rider Haggard and Charlotte M. Braeme. I am glad to say that many of our best novels are translated. Many of Scott and Dickens can be had in Spanish. "Ben-Hur" is in Spanish, and sanctioned especially by the Catholic Church. And, of course, there are



Mexican Presbyterian Sunday School, Laredo, Texas. Mr. Acevedo, the Pastor, at the Right.

many Spanish novels, not translations, that can be had everywhere.

But the great majority of these books are far, indeed, from being the Christian literature that our young people in Mexico so greatly need.

The press of the Northern Presbyterian and other evangelical churches do all they can. But means are limited and the supply of books needed is pitifully small. They do publish a number of what my old sister used to call "persecution books," historical novels dealing with the days of religious persecution in France and Spain. "How they kept the faith" and others like it are translated, and are read and reread. I have lent a Spanish translation of "The Spanish Brothers" in so many ranch homes that I am sure I will never see it again, for it has been probably read literally to pieces.

The ranch homes in Mexico, the homes in the hills and mountains are not, like ours, reached by a rural delivery. They have no books nor papers brought to their doors. What an unspeakable boon would be the books

that could be taken or sent by the missionary, books that would be a joy and an inspiration to these lonely lives!

And in the great cities of Mexico, where vice wears her most attractive dress, where temptations are on every side, what a help good Christian literature would be!

The youth of Mexico will read. And the question is, what? Our Christian people read their Bibles daily. Never has there been such interest in the Bible as now. Never have so many copies of the Bible been sold as in these last years. And this in spite of suffering, hardship and poverty. How shall we meet the responsibility that rests upon us to provide our own Christian people with a wholesome, helpful literature?

Translators can be found, but the money for publication is lacking. May God put it into the hearts of some to furnish the means that will give the youth of Mexico a literature that is wholesome, helpful and Christian, that will prepare them for Christian citizenship.



Rio Grande Female Seminary.

OUR WORK AT BROWNSVILLE, TEXAS.

MRS. W. A. ROSS.

SOME sixty years ago, God put it in the heart of Miss Melinda Rankin to come to Mexico and to bring the gospel to the needy Mexicans. She was told of the pitiable condi-

tion of these people by our soldiers who had gone into Mexico during the war of 1845.

When she reached Brownsville, Texas, early in the fifties, she found cer-



Presbyterian Mission, Brownsville, Texas.

tain strict laws forbidding Protestant work in Mexico, so she began work in Brownsville, Texas, by teaching the people the Bible; and after a few years' work, she secured the means to build a Female Seminary for Mexican girls. It was, and still is, called the Rio Grande Female Seminary. While the school has been closed for the past ten years, the property is still here and is now rented and the money is being used for educational work for the Mexicans in Brownsville. A night school has been established and is being taught by the resident missionary.

After spending some fifteen years on the border, Miss Rankin was allowed to enter Mexico. She was located in Monterey and there she opened the first Protestant school for girls in Mexico.

As our soldiers of 1845 took the message home of this poor unfortunate Mexican people and their great need for the gospel, so we believe our National Guardsmen who have been down on the border and some of them in Mexico for the past six months, and have seen the poverty and suffering of the people, will take the same message back to our home churches. We pray many may be touched by this message and will either send or bring this same old story of Christ's love for suffering humanity.

We plead for many Melinda Rankins to come and help in this great work! Just recently, one consecrated young woman, Miss J. L. Wollart, from Chandler, Oklahoma, has come down, and is doing most effective personal work in Matamoros. I have talked with many of our soldiers, and not one of them has expressed a desire to go into Mexico to fight the Mexicans, but many have said to me, "O I am ashamed that



Consuelo and Noemi Cavazos.
Two sisters who have not missed Sunday
School in three years.

I ever felt anything but sympathy for these poor people. I want to help them instead of shooting them." And so, I trust, every Christian all over these United States may feel the same sympathy for them—a desire to help instead of harm. In truth, it may be called "misunderstood Mexico" and the people merit our love and not our hate.

The need for the gospel is just as pressing in 1917 as it was in 1857.

Only a handful have as yet been touched.

ARE THE MEXICAN PEOPLE OPPOSED TO RELIGION?

REV. W. A. ROSS.

THE attitude of the Revolutionists to the Catholic Church during the past few years has been hard to understand. The Catholic

Church claims 99 per cent. of the Mexican people. The Constitutionals are Catholics; the Villistas are Catholics; the Zapatistas are Catholics; fol-



Calzada en el Bosque de Chapultepec, Mexico.

lowers of Felix Diaz are Catholics. And yet a great deal has been said about the persecution of the Catholic Church on the part of these different factions. General Antonio I. Villarreal issued a decree in Monterey two years ago which reads: "In the interest of public health, morality and justice, the State of Nenuo Leon will limit the scope of the Catholic Church, etc." More recently we read of the great work that General Salvador Alvarado is doing in Yucatan, and along with the wonderful work that he is doing to lift up his people, we read as to his treatment of the Catholic Church, that "Two years ago there were more than one hundred priests and many nuns in the City of Merida alone. Today there are five priests and no nuns in the whole state. Religious services are held in only four churches in the state, and they are in Merida, while priests, nuns and archbishops have fled and nunneries, convents, monasteries and churches have been bought or confiscated by the state." These are only examples of official acts. Then there are the reports of the outrages committed against church property, and against the nuns and priests of all grades. What does it all mean? We might conclude that the Mexican people have turned against all religion and that these outrages against

the dominant church reveal an attitude toward all faiths.

All the Protestants in and out of Mexico have, or at least should look with disfavor on everything which partakes of the nature of religious persecution. The Protestants stand first of all for liberty of worship and we have frowned on all cases of persecution that have occurred. Especially that which has taken on the nature of violence. However much we may repudiate the acts and teachings of the Romish church in Latin America, we deplore the acts of violence against the devotees of that faith.

Another remark that should give us courage is that this persecution against the Roman Catholic Church should not lead us to conclude that the Mexican people are, as a whole, atheistic. This is not the case. It is true that the men are indifferent to religion, but as a class they are not bitter against the church. One editor, representing a small part of the people, in his attacks on the Roman Catholic Church says also: "Let us be done with the belief in fear and in God. Down with the chains of the spirit, away with the legions of terror and impotence," etc. But his attitude is not by any means the general rule. At the very time that these decrees against the Catholic

Church were being issued, and when they were closing up the Catholic churches, the leaders from Carranza down, were talking of the feasibility of organizing an Independent Mexican Church. They have talked to us in all seriousness of their plan. Of course, such a plan was doomed to failure, but at any rate it shows that the leaders are not opposed to religion as such. Their attitude toward the Protestant Cause reveals the same truth. During these years of turmoil and persecution against the Catholic Church there has been little if any feeling against the Protestant Churches. The Constitution-alists call themselves liberals, as a rule. They connect the progress and enlighten-ment in the United States with the predominance of the Protestant Church. In some cases in our own field at the very time that they were driving the Catholic priests from their churches they were encouraging us to continue with our churches and schools. Many Protestants hold positions of trust in the Constitutional Government. They tell us that the work that we are doing is what they want done and give us every encouragement. In fact the at-titude has been one of such friendliness that some have held the Protestants responsible for the uprising in Mexico. This is another question, but such an opinion is giving to the Protestants a place in Mexico which they hardly hold at the present time.

We should keep in mind also that a great many of the cases of persecution against the priests and nuns and the depredations on the church property have been without the knowledge and consent of the government and are far from having the importance that has been attributed to them. Many of these are the result of the disturbed conditions of the country and a distinc-tion should be made between the real aims of the Constitutional Government and these outrages.

The real trouble with the Catholic Church in Mexico is the same age-long inability to keep her hands off the

Government. It is hard for us of the United States to understand the posi-tion of the Catholic Church in Latin America. We need not now recount the sad history. We give only enough of the history to help us understand the present attitude of the Constitutional government. Hon. Luis Cabrera, who is chairman of the Mexican Commis-sion sitting with representatives of the United States, recently wrote an arti-cle for the *Missionary Review of the World*, November Number, in which he throws great light on this subject. We glean from this article the follow-ing facts: Laws known as the Reform Laws were enacted from 1856 to 1860 with the aim of depriving the Catholic church of its temporal power. These laws remain in force till the present time because the conditions which made them necessary still exist. Up to the year 1860 the Catholic church was the strongest temporal power existing in Mexico. From the time of their enact-ment the Clergy have opposed these laws. They opposed Juarez, and on finding themselves defeated brought about the French Intervention. But Maximilian himself did not dare to repeal the laws. The French troops were withdrawn, the Constitutional Government was re-established and the laws of the Reform were incorporated in 1874 in the Constitution. The aim of the Constitutional Government with regard to the Catholic Church is to enforce the strict observance of these laws which up to the present time have been disregarded. It was never intend-ed by these laws to deny the Mexican Catholics either the exercise of their religion or their right to take part in the political affairs of Mexico. The purpose of their enactment was to de-prive the Church of her temporal power and bring about the absolute separation of Church and State.

During the time of General Diaz, the Catholic clergy made no attempt to organize themselves for political purposes, but by indirect methods toward the end of that regime were



Monument to Guatemozin, Mexico City.

exercising a great power in the government. On the retirement of General Diaz, the Catholic Clergy believed that the moment had arrived to organize themselves for a political struggle, and the "Catholic Party" was organized, which in a nut shell is the political organization of the Catholic Church in Mexico. This Catholic Party was one of the principal factors in the downfall of Madero. This same Catholic Party obtained important posts for their leaders in the government of Huerta, and gave its support to Huerta, of both their men and money.

The Catholic clergy took the side of the Huerta government against the

Constitutionalists and in their sermons, in the confessional and in extensive correspondence created an opinion most unfavorable to the Constitutional Government. They were represented as bandits who were intent on seizing the towns solely for the purposes of plunder, theft, violation of women, and murder. The work done by the clergy in creating an opinion antagonistic to the Constitutionalist troops explains, if it does not justify, many of the acts of aggression, and even attempts of the Constitutionalist soldiers against the members of the Catholic clergy. They regarded them as their political enemies and treated them as all political enemies are treated. They have restricted the religious services in some places because it was at these services that the priests had made the *propaganda* against them. They have thrown down some confessionals because the priests have made use of the confessional as a weapon of political strife. And this is the secret of the whole matter.

We conclude then that the acts against the Catholic Church by the Constitutional forces does not mean that the leaders in Mexico are opposed to religion.

The Protestants have an unusual opportunity in Mexico because of the readiness of the people to listen to new truths and because of the friendly feeling on the part of the leaders toward the Protestant Church.

The struggle that the Latin Americans are having to throw off the awful bondage of the Catholic Church should be a constant warning to Protestant countries. Eternal vigilance is the price that must be paid for the liberty of worship, of conscience, and of the government itself.

Brownsville, Texas.

LETTER FROM MOKPO.

REV. L. TATE NEWLAND.

MY WORK grows more interesting all the time and also more promising. I am gradually reaching out into new territory and

trying to get my *thin line* of churches spread throughout my whole field. At one point where I preached for the first time last spring, I now have a

flourishing group with 40 or 50 meetings every Sunday and will no doubt have a little church started there by spring. We are always hampered by our lack of money in our work which keeps us from going forward rapidly. I could put on big preaching campaigns in unevangelized territory, but I have no money for such things. I could move in a Christian family and get a start in a heathen community, but again lack of funds prohibits. We are just like a church that never has more than just enough to pay the pastor's salary. Such a church cannot advance very fast. We irk a little under the paucity of funds when we know how the members of our church are getting richer every year.

I go out Saturday to a point where they are going to have a week's fair and there I hope to sell a thousand or so gospels and distribute several thousand tracts. In this way I will get an opening into several villages and reap fruit for several years to come. I must tell you about a little 7-year-old boy I examined for baptism the other day. We do not usually admit them that young, but he was so insistent and bore such a record for piety that I resolved to make his examination so hard that

he would have to fail. So I asked him such questions as these:

What are the offices of the Holy Spirit? His answer: To keep us from sin, to teach us what is sin, to pray for our sins and to lead us to Christ.

What is baptism? Answer: Baptism is a sign of cleanliness from sin by Christ's blood and the seal of church membership.

Must one be baptized to go to heaven? Answer: No indeed! one must receive the baptism of the Holy Spirit and believe Christ to go to heaven.

Is Christ coming again, and what for? Answer: Christ is coming again to condemn the wicked for their sinful refusal to believe in Him and to reward the righteous and take them home to glory.

Have you read your Bible? Answer: I have not read quite through the New Testament, but have repeatedly read through the gospels.

I found out this was true too, so I saw that I could not keep from baptizing him. I questioned him for almost a half hour and he didn't miss a single question. But don't think they are all that good, for he is a decided exception, a really pious child.

WORK IN THE KWANGJU FIELD.

REV. S. K. DODSON.

THE first fifteen days of the quarter were taken up with the work of the Bible Institute for Men which began the middle of September and continued till the middle of October. This Institute was attended better than any we have ever had, there being 75 or more in the class. As this class is intended only for helpers and leaders of churches, we consider this number a high mark in attendance.

After the work of this class was over the fall itinerating began. In the absence of some of the members of our station on furlough, I found myself in charge of thirty churches, six helpers, and two colporteurs. One of the help-

ers resigned, and his work was distributed to others, so that left only five helpers, which is as many as I feel able to manage. Fully conscious that I would not be able to do all the work that ought to be done among the thirty churches, I called the helpers together and planned the method of attack. It was decided that I would first visit all of the groups, exhorting and encouraging them and administering discipline where it was needful. Not being able to hold a Bible class in every church, we planned to hold one in each helper's field at some central place and urge all of the churches in that field to send representatives to that central



Approach to Royal Tomb, Korea.

class. In the goodness of God this schedule has been carried out just as planned up to date (Dec. 15). All the churches have been visited and two of the Bible classes have been held, and I have in the two months been privileged to be in the country 39 days.

It was our desire that these Bible classes be made not only a time for a mere learning the facts of Scripture, but also a time of spiritual refreshment. In the first class, though the people studied very well, there didn't seem to be much result in the lives of the people, or at least it was not immediately manifest. In the second class, however, the results were very encouraging. When we first arrived at this place on Saturday night, the helpers said to me, "well, there isn't much prospect here, there is such a division in the church that there are only two left to study and one of them is sick." Well, we decided to pray about it and do the best we could. On Sunday there was a very small congregation at the church, but on that day and the days following, such subjects as The Duty of Forgiveness, Repent-

ance, etc., were used. It is wonderful how the Spirit of God uses the pure word of God to move the hearts of men. Men began to come into the class not only from the neighborhood of the church where the class was being held, but from other churches as well. From a church three miles away there came almost as many as there were in the church where the class was being held. One man came from a church ten miles away. At almost every service there were confessions of sin; in some instances confessions were made with tears streaming from the eyes. On the last day of the feast the two deacons who had quarreled over \$1.50 and were the cause of most of the trouble, agreed to lay aside their differences, and that night the one who was to blame publicly confessed his sin. So we hope that this church will make better advances in the future. One of the chief assets in this class was elder 'P'un from my field, who is both a good preacher and a most excellent teacher. But we feel that the greatest asset was the Spirit of God working through His Word which will not return unto Him void.

"SOMEWHERE IN KOREA."

By WM. P. PARKER.

(Continued from January Survey)

DURING my first year on the field I made every opportunity to follow the directions of my elders in the matter of language, and in addition to regular study, I made several itinerating trips to the country. So it should have caused no unusual stir when I decided just before Christmas to make a visit again to two churches which had attracted my special attention in the fall. I say it *should* have caused no stir, it would be contrary to the fact to say that it *did* not. Three-Years, in whose field the churches lay, went so far as to tell me that I would do no good as I didn't have the language, that I would have to have a load coolie, which would be a disproportionate expense, and that I might miss the Christmas dinner, and some others accused me of ulterior motives. Free as I was from such, I will say frankly that I did have a purpose in going (I usually had purposes in what I did), and a will of my own, and

in spite of insinuating remarks, I procured the loan of one of the mission steeds, and in lieu of a load coolie which I did *not* need or want. I had a small lunch tied on my saddle and also a steamer rug in case I should need cover. One meal for the middle of the day was all I needed, for I expected to meet up with an itinerating party that night. I knew the ground and I knew my horse; that day I had only one hundred and ten li to make, and the next day my course turned homeward.

The horse I procured was Prince, so called probably from his *un*-princely qualities, unless it were princely to be mortally lazy and ravenous; however that may be he was getting aged, and unless he came into his inheritance and obtained a crown ere long, he would never wear one on this earth. The first time I had ridden him we had made the incredible speed of one mile in two hours, but having gradually



Street Scene in Chunju, Korea. Mrs. W. M. Clark and Her Father, Mr. T. S. Hamilton, of Covington, Ky., in the Foreground.

become acquainted, I provided myself with a bunch of stiff bamboo switches, which I tied on the saddle and used constantly, discarding them as they became too broken for further use, and laying in a new supply at every bamboo grove I passed. In this way I managed to keep him from snoring as he walked, but rarely could he be induced to get out of this same walk, a fact which I did not mind so much as his trot was unbearable, and he would have turned gray overnight to think of a faster pace than that. The continued lash of the sticks was tiring on the arm, however, and I have thought more than once of hiring a boy to do the switching. Now I am not of a cruel nature and could well have been a member of the Humane Society in America, but one has to adapt himself to more local conditions than merely the climate and the language, and old Prince had to have his whaling and abuse just as some of his fellow citizens—else he would have laid himself down and slept himself to death. And he enjoyed living, I am quite sure.

The day was cold and every little while a flurry of snow would be blown over by the wind which fairly went through one. Had it not been for my vigorous exercise of arms and feet in keeping his highness on the move I would have almost frozen. Our start had been planned early, but my worthy steed had gotten wise to the fact in some way, and when I went to get him after my own breakfast, he had only just begun his barley. The old guy—he knew I wouldn't have the heart to take him away from a meal on a cold morning. And so it was rather late as we left the compound, and much to my disgust I met several missionaries who again tried to give me some last good advice. If I was so crazy to go to the country, why hadn't I gone out the week before, instead of leaving when everyone was getting ready for the Korean special service in the church? But as I have stated, I had my own purposes, and finally passed out of sight

of the compound, having at least turned down pretty sharply my would-be interrupters if I had not satisfied them. One hundred and ten li pass the more quickly, perhaps, when one's mind is occupied with thoughts of the end of the day, and one's body is busy beating one's steed. It began to grow dark before I had covered the distance by some miles, I judged, and it was then that I began to feel just a little less sure of my way, and having become chilled in spite of my exercise, I dismounted and began to inquire for my road. No one knew that I was coming, so there would be no one out to hunt me up; it was up to me and Prince. However, I hadn't learned to trust him, and when he tried to turn in at a number of places, I resisted, and made further inquiries.

"Head Mountain Village? Oh, it's right over there," and when I went "right over there," I would be sent back over here, or over yonder, till I didn't know whether I was on this side or the other side of the place, or whether I had no connection at all with it. I happened to remember our Astronomy professor used to tell us how when he was lost one night he speedily found himself again by keeping his eye on the north star, but not knowing what lay north or west or south or east or in any of the intermediate directions. I was little better off than without my intimate knowledge of the stars and planets.

As it grew later I became more desperate, and when at last I inquired at a house, and the reply was, "I don't know," I asked for shelter and food for my horse. Till then the door had not been even opened though they could tell it was a foreigner (at least at that stage, my language was not perfect), but now a head was thrust out to survey me and my ware. Had he no room? As he vociferously shook his head and shouted "No" at me the door opened wider and I could see eight heads stretched up as if they all belonged to monster ogre, and besides

felt rather than saw the presence of innumerable children, with a dog or two, with a strong suspicion of other animals, and caught a whiff of foul smelly air that was likely to taint the whole outdoors, so that I would fain have had the door closed at once, I knew that the man was not lying, especially as this was his whole house—except a small room for the women. Neither did he have horse food, though I asked for flies instead of barley, and had to go through motions pointing at the horse and working my jaws. I knew how King Henry felt when turned down by the pope, and I sympathized deeply with the old royal head; however, I proposed no barefoot scheme, and turned away after having persuaded several of the heads of my good ogre to sell me a box of matches, though some of them seemed to doubt the propriety of doing even that much.

Where to go for the night? Prince could hardly be dragged away; he would have had no objection to making an extra member of the family; nevertheless, I wasn't going to sleep in my friend's front yard however much I might wish to gratify my noble steed, so tugging at his bridle, we betook ourselves up the road.

Not far off I came to what I took for an inn, but upon some shouting and investigation, found it was an abandoned one, and pretty well worth abandoning. However, there was little choice, so with the aid of matches I got to what used to be the parlor, tied his royal highness in the room beside, and began to prepare for the night. I had two rolls left from lunch, and having nothing else to give my faithful steed, I divided up these with him. He was more grateful than I had ever known him to be before, but whether it was the jam or the quality of wheat flour, he wanted more, and no sooner had I left him than he began to express himself by beginning to pull down his side of the wall, and all during the rest of the night I would hear him pulling off bamboo and knocking things to



A Korean Teacher.

pieces generally. I went out, gathered in some brush, and made a blaze on the old parlor floor, then wrapped myself up in the steamer robe and tried to take a snooze. Oh, it was cold! The first part of the night I had begun to think about what a wonderful story of hardship I would have to tell now, and had regretted that I had sometimes given way to just the barest trifle of exaggeration in some of my former stories (and when hard pressed, admitted the same), for this far outdid anything I had even said I had borne, and some might be a little skeptical. This regret did not trouble me long, however, for I began to wonder how I would ever get through the night at all. As the day had passed quickly in anticipation, so the night passed the more slowly that in addition to my other ills galore I had added the greatest one of disappointment. Every thirty minutes or so I had to go to get brush and start up or rekindle a blaze as the case might be. The last time I

slept a few minutes longer than usual, and when I went for the brush the first faint streaks of dawn were beginning to appear. Horrors! I discovered that I had been using for firewood the fence of my ogre of the night before, and that most of his yard now was devoid of any protection from the cruel world. You may be sure that I desisted from taking any more, and as I hurried back to my abode, I observed that the greater part of the side wall of the inn, for which his royalty was responsible, had been removed and lay shattered on the ground, so taking both these facts into consideration, as well as my experience of the day before, I concluded that an early start was the best policy, and before more than two or three of the ogre heads could have awakened. I was far down the road dragging Prince and his empty stomach till I should get unfrozen enough

to mount and ride—whither *he* chose.

Some day I may add to my story, for there is the best chapter of all left out here, but my real hardships had passed for the night, and as this is written to show my wonderful powers of endurance—though I don't always sleep in abandoned inns on rock floors with no covering when I go to the country—and what may happen to us any day if we don't follow the advice of those who have been out longer than we; since this, I say, is my purpose, I must close. Lest you might have undue anxiety about the matter, and lest you may think me still in the country at the mercy of his princship and my ogre, I will say that I reached home for the Christmas dinner, nor had my presence been really missed at the Korean church, for a fellow with no more language than I would have been of little use in any case.

"N. Y. F.", *Korea.*



Group of Ill Koons or Coolies.

THE EVOLUTION AND EXECUTION OF A SCHOOL.

REV. J. C. CRANE.

IN AN L-shaped, straw covered mud building, known as the Soonchun Christian Church, in the fall of 1912, the first comers to the new station, believing in the church's teaching function, opened a three-teacher primary school with high school possibilities. In that same building, in 1916, is held a class of 12 primary pupils

studying Chinese and Bible under one of these teachers—an old-school Chinese scholar.

But in four years that school has had a history and its end is but a memorial of a glorious vision, all but realized. In 1913 the school had enrolled 50 boys and had four teachers and several high-school pupils. A branch for

the girls was started in a Korean house. In 1914 the Boys' school moved into a \$500 Bible class L-shaped building and added a working department of some twenty boys, getting a total enrollment of sixty, another teacher, and the partial oversight of two missionaries, (one in the language incubator)

The Girls' School enrolled thirty odd, enjoyed the full oversight of a lady missionary and moved into its splendid new home April, 1915.

The session of 1915-16 enrolled nearly 100 boys and 47 girls. The primary school was separated, put in the church building and supported by the native Christian contributions. The High School was given a full government curriculum; in fact, at the close it was found our course was a year in advance of requirements of both government and the Missions Standard Senate course.

The Faculty had government licenses—three permanent and three five-year licenses. The school discipline was improved. Japanese taught in many classes, and all the records that record-loving government could desire were on file in the National Language. An Agricultural teacher, graduate of a government school, was evolving a plan which had eliminated deficits and calls for personal subscriptions for working boys and bid fair to make the self-aid department both self-supporting and of industrial and educative value.

The Girls' School "Button Factory" was earning enough to furnish materials to a non-productive industrial class, besides supporting the working girls engaged therein and the Principal was perfecting a school that for discipline, neatness and efficient instruction, bid fair to become a model.

Graduates of the government common schools were applying for admission, and, once admitted, became faithful church attendants and zealous Christian workers. The school boys and girls were manning some 15 Sunday schools for heathen tots (some street

loafs, some government or Chinese pupils). These Sunday schools in turn, were feeding the primary day schools.

The Boys' School building, with its fine auditorium convertible into class rooms, large rooms, desk-arm benches, an office placed to keep "an eye on the job," and a dormitory formerly the dispensary, was nearing completion, in fact was occupied. The boys were learning baseball, tennis, debating, yes, and singing! (including the National Japanese hymn.)

This was the only High School for boys or girls within a territory of 100 square miles, for a population of over 300,000, and the only prospect of one. Its name was The School of Abounding Grace, and grace did abound more and more until one day something happened! A letter came, saying:

"Your school's having no intention of removing religion from the curriculum and applying for permit to establish becomes clearly disobedience to the established law, therefore, from this time on, I am ordered to forbid instruction therein."

We promptly replied protesting against this restriction of religious liberty and closed our doors.

The boys spent two weeks of hard work carrying rock and dirt from 6 A. M. to 6 P. M. at the price of a postage stamp per hour, grading the grounds and earning their travel and tuition money to Kwangju (60 miles) the nearest Christian school. (They



New School; the Boys are Leaving for Kwangju.



First Church and School at Soonchun.

walked it with their extra clothes on their backs.)

What is this "established law" you ask? It is tri-forked. 1st, every private school shall obtain government permission to establish and shall teach *only* such subjects as the government curriculum specifies. Hence, "there shall be no religious exercises in the school, nor religious instruction given."

2. "All teachers shall be those who have government license (passing government examinations or graduates of government schools").

3. "No text book shall be used which is not published or approved by the government."

As to the meaning of all this, Mr. Komatsu, Commissioner of Foreign Affairs, writing in the Seoul Press, Nov. 25, 1915, says: "The view that after ten years, mission schools will have to labor under some heavy restrictions or close altogether, originates in an erroneous idea that mission schools will continue to flourish for a long time to come. The undertaking of general educational work by the missions in Chosen is but a temporary work of expediency and along with the completion of the general educational system will gradually decrease in number.

Mr. Usami, Director of Foreign Affairs, in his address to the Methodist Conference this spring, said:

"The separation of religion from education was not, however, the entire object of the revision made, but the object was rather to carry out unification in the *principle* of education in

Chosen." (This principle is defined as "Loyalty to the Emperor," and the "making of a handy, rather than a wordy people.")

Of course, missionaries teach this loyalty and obedience, but not "satisfactorily," as the following quotation from an address of Mr. Sekiya, Director of Education, made before the Christian Educational Association, June 9, 1916, indicates:

"With regard to the respect to be paid to the photographs of their Majesties, the Emperor and Empress, if there are Japanese Christians who refuse to do obeisance to their Majesties' photographs because they are Christians and because the Christian doctrine does not approve of paying respect to pictures and images, such Christians are surely greatly mistaken in their opinion."

In regard to the second regulation, the teachers' examinations were held on Sunday last year and in regard to the question of Sunday observance involved therein, Mr. Sekiya said:

"I have recently been told that not a few Korean Christians are dissatisfied with the authorities because they are often required to contribute labor on Sundays and schools also not infrequently make excursions on Sundays. I have also been told that certain teachers of private schools refused to attend the examinations for private school teachers because it was held on Sunday, with the result that they lost the opportunity to take the examination. I am very sorry that those persons fall so short of a right understanding of conditions in Japan. Japan does not make Christianity her National religion." It is no wonder then that things in Japan, whether political, educational, or social, are not necessarily in conformity with the customs of western Christian countries. * * * Under the circumstances *the government, as well as schools, is quite at liberty to make any use of Sunday, if the authorities consider it necessary to do so.*

In regard to regulation No. 3, in the text books published and ordered used, national holidays are called "praying and sacrificing days" and the Emperor's birthday is "The Long Heavenly Festival," the Emperor being a direct descendant of the sun or son of Heaven (hence the National flag.) In the books on ethics is a picture of a child offering a sacrifice of food at his ancestors' graves and the lesson to be taught is "If one does not worship his ancestors it will not do," (intolerable). When we objected that this violates our belief in the worship of God only, a local officer replied, "This is not religion, but an Oriental custom, common to China, Korea and Japan, and you Occidentals must not try to destroy good customs."

Mr. Usami, in his address quoted above, said (and reiterated), "The Japanese Constitution ensures to the people perfect freedom in religious belief. But the said freedom does not mean absolute freedom from the legal point of view. The State must take suitable measures to suppress the spread of a religion, should it be found injurious to the welfare of the country and destructive of good custom."

Finally, Mr. Sekiya in his address quoted above, called attention to the survival of the fittest, as stating the situation of Christian educationalists and missionaries, sayings. "Confucianism and Buddhism have been two great factors in shaping Japanese ideals. These two doctrines were of foreign origin. Confucianism was introduced into Japan through China and owing to the coincidence of its doctrines with the established customs of our country it obtained a satisfactory development.

"Buddhism was also introduced through the medium of China and Chosen (Korea). At the time of its first introduction it was somewhat at variance with the customs of Japan and in consequence it met with some difficulty for a time. Thanks to the efforts of not a few great Buddhist priests, the doctrine was gradually brought more into harmony with the conditions in Japan and then it rapidly spread, without witnessing any of the troubles such as occurred in the history of the propagation of Christianity in Europe."

This instance of the establishment of Confucianism and Buddhism into



Pupils in the Soonchun School. Rev. J. C. Crane will be recognized at the extreme left (rear).

Japan may well be taken as a proof of the rule of the "survival of the fittest." Thus, it will be seen that in a country such as Japan, which has a lengthy history, nothing can attain to a healthy development *unless it adapts itself* to the conditions of the country.

I am convinced there is no other way to attain the development of your work than to follow the advice I have thus ventured to give.

"He that hath ears to hear, let him hear; and let him that readeth understand."

Soonchun, Korea.

A YEAR'S HAPPENINGS IN JAPAN.

PART III.

VI. INTERESTING INCIDENTS.

The reports are just full of interesting things, and so we will only be able to give you a few. In Tokushima Province, Mr. and Mrs. Uchimura have done some effective work, and the Lord gave a revival in this field. There has been a large number of additions. The church services are faithfully attended, and it begins to look very much like a church. The young men have also organized a society, called the "Saise-ikwai," (Society of the Twice-Born), which is giving the members some good training in prayer, Bible training and personal work. Persecution broke out in the spring on the school teachers, and some of them have lost their positions. The principal of a public school, in which six of the teachers out of the eight employed are Christians, made a rule that there should be no drinking or smoking on the school premises. Not long after, the County Supervisor, County Superintendent of Schools, the Mayor of the town and other officials gave a reception on the premises to some soldiers, when strong drinks and tobacco were served. The Christian Principal reproved his superiors to their faces, and then wrote a letter to the Mayor asking why he would deliberately infringe upon the rules of the school in this way. As the Mayor was unable to give an answer to the letter, he set about to have the Principal removed, and succeeded in his purpose. Since then some of the other teachers have been very fearful, but the work of grace has continued.

"In June," says Miss Annie Patton, "we had a praise service for the Sunday school at the time of the regular service in the morning. The pastor preached a sermon to about 80 interested children and young people beside a usual congregation. The church had been previously decorated by the mothers of the children of the kindergarten, and the children of the Sunday school also brought many flowers. All of the songs were sung by the Sunday school with the two special selections, one from the Kindergarten and one from my class of senior girls. Each class recited in concert special selections from the Bible, and, best of all, there were seven precious young lives dedicated to God. Two were high school boys and four were girls from my class and one a boy of sixteen, very small and helpless in body, having been afflicted for some years with tuberculosis of the spine, and not able to walk a step, so it was necessary to provide a small carriage decked with flowers and evergreens to be in keeping with the surroundings in which to present him with the others before the pulpit for baptism. This boy lives near our home and attends the weekly meetings opened for his special benefit. He sings songs with such a joyful heart and merry voice that all the people living near him can hear him and he said he was not ashamed to have them hear the songs. If all the Christians would praise God more, more would be saved."

The unbelievers appreciate Christian character, as we learn from the inter-

esting incidents that Mr. Wm. Buchanan gives us: "Recently a new Ceramic Company, with abundant capital, was established in Seto by a number of non-Christian business men. Casting about for a suitable manager, they soon settled on one of our Christians. They gave as the reason of their choice, their belief that a Christian would be honest both in matters of finance and in his general conduct of the affairs of the Company.

"A bank wanted a new clerk and they secured one of our Christians, baptized at Shimidzu, because the manager was persuaded that the assurance of his being a real Christian was guarantee of his honesty.

"About a mile and a half from Ota, Gifu Ken, there is a good sized silk thread factory. Mr. Hatta has gotten quite well acquainted with the owner, Watanabe Matsue, who is not a Christian. A week ago Mr. Hatta and I visited the place together. We were constrained to stay for lunch with the owner. He talked to us very freely of the lack of power in Buddhism, telling us how he had had priests preach regularly once a week for months at a time to his workers. But the lives of the priests, even more than the supine character of their vapid preaching, had convinced him no help could be gotten for his employees from that source: hence he had shut them off some time ago. He said that from what little he knew of Christianity he believed that was more worthy of acceptance and was perhaps the source of real spiritual help. He then asked us if we would be willing to preach to the mill hands, which of course we were only too glad to do. It was then arranged that he would close the work for the day at 5 p. m., instead of 6 o'clock, in order that these workers might hear the Gospel.

"After lunch the evangelist and I were soon off to distribute tracts from house to house in other towns, and to preach to such audiences as were willing to stand by the wayside and listen,

but we returned in time for the above appointment. Mr. Watanabe had the whole force, consisting of 550 women, and about 50 men seated in one of the buildings to which he accompanied us. His foreman introduced the Christian speakers and we had a good time presenting the simple Gospel *ad libitum*.

"The owner has asked me to secure for him a good Bible woman who will be willing to live in the Dormitory and teach the women Christian truth and Christian living. We thank God for these indications of the increasing power of His truth over the minds of even worldly men, and so we move on with renewed courage."

The Christians of the Omichi Chapel have built a house of prayer on a mountain near the chapel, and they have made good use of it, some of them meeting there every morning up until the coldest weather of winter, and then again in the spring devoting themselves in prayer unto the Lord.

VII. MISCELLANEOUS WORK.

Miss Lillian Curd invited Mr. Suzuka, the children's evangelist, to Tokushima, and he helped the work for about a month. In one meeting for the High School girls, 460 were present. He was also invited to speak at the Police Station, and went in my place to speak at a Young Men's Club in the country.

Mr. Okada Haruzo, who has charge of the tent, has lived in the town of Sho, a suburb of Tokushima, and conducted a Sunday school and evangelistic meetings in his home with some success. He is a man of unusual energy, and has pitched the tent in 32 towns, giving magic lantern meetings for three nights in each town, with audiences running from 150 to 400. He has also endeavored to follow up the work with tracts and papers, and hundreds of souls have learned something of the Gospel.



Monument to Japanese Soldiers killed in the War with Russia.

The great event of the autumn was the Evangelistic Campaign. "In the way of preparation the force in Tokushima combined their efforts, and held series of meetings in all the churches and chapels in the city. The great meetings were held in December, making the churches the center. These meetings were well attended, the Gospel was faithfully preached, and in our churches, about 240 gave in their names as being interested in Christianity.

"The second installment of the Union Evangelistic Campaign was given in June. Again preparatory meetings were held in many of the chapels, and

the great preaching this time was confined to two churches. There were good results at this time also.

"The speakers were welcomed also at the Police Headquarters, where many of the prominent officials of the province came to hear; and the Chief of Police of the Tokushima City office invited us to address about eighty of the policemen. In another city, we were invited to give addresses at the public hall to the leading citizens and officials. We were much pleased with the way the Gospel was presented, and with the deeply spiritual nature of many of the messages delivered."

At least two-hundred and eighty thousand dollars must be received between February first and April first to meet our obligations in full.

Prayer and self denial by every member will accomplish it.

Reports from our Foreign Field indicate a year's growth that breaks all records.

Shall not unparalleled victories inspire unparalleled sacrifices?

Executive Committee of Foreign Missions.

PERSONALIA

We congratulate our friends, Rev. and Mrs. Plumer Smith on the arrival at their home on October 10th of a boy weighing $7\frac{3}{4}$ pounds. The letter announcing his arrival contains the following interesting items concerning the other workers at Mutoto. Mr. Smith writes:

Dr. King is a doctor of no mean ability. He cut a tumor out of a man the other day without letting any missionary know that he was going to do anything of the sort, not even his own wife.

Kee is once again back from Lusambo. He will soon be going to the mission meeting at Luebo. This will be his third trip within about five months. Miss Elizabeth McKee aged 13 months is now the belle of the town. Out in her cart riding through the village, the natives all leave their work and come and look at her. If she condescends to smile they all smile. If she pats her hands they all pat their hands, then the people laugh and she laughs.

Our tinned milk ran out, so that now we use milk from the native goats. You should see them milk a goat. One boy holds the head, one the tail, one a hind leg, another a hind leg and another milks. I have ruined that picture now by putting up a stall so that one boy alone can milk them. Our boy is now milking four goats. Mrs. McKee and Mrs. King have more than we. I like the milk.

The following missionaries returning from furlough, sailed during the month of January:

Rev. Robert Knox and family for Korea on the Venezuela from San Francisco January 16th; Miss R. Elinore Lynch for China on the same date and same steamer; Miss Elizabeth Corriher for China on the Inaba Maru from Seattle January 19th; Miss Genevieve Marchant, formerly a missionary at Lavras, but who has been at home for several years, sailed from New



Miss Alice Genevieve Marchant, of Columbia, S. C., Who Recently Sailed for Brazil.

York on the Sao Paulo January 19th, returning to the work at Lavras.

Dr. H. S. Allyn and family and Mr. Frank F. Baker, of Lavras, Brazil, arrived in New York on January 5th. Dr. Allyn came home on account of failing health and has gone to Battle Creek, Mich., where he may be addressed until further notice. Mr. Baker has entered Union Theological Seminary, expecting to take the full theological course there before he returns.

Miss Edmonia R. Martin of the North Brazil Mission, arrived in New York on December 16th. Her home address is R. F. D. 7, Mathews, N. C.

The following statement of Dr. David Bovaird, a Christian physician of New York City, concerning the work at our Kashing Hospital, which he visited last year, will be appreciated by our readers:

"Of all the institutions we saw during our tour in China, none appealed more strongly to us than the Kashing Hospital. Dr. Venable and his assistants are doing a wonderful work under

hard conditions. I wish that many of your people might see it and appreciate its quality, as we did, even in a very brief inspection. It would do your people good, I am sure, and would doubtless lead them to give even more cordial support to it and your other noble efforts in China."

At Kingsville, Texas, on December 18th, another missionary to Mexico appeared on the scene. Her name is Pauline Morrow, daughter of Mr. and Mrs. R. C. Morrow, who, as our readers know, have had charge of the Gray-

bill Memorial Industrial School at Montemorelos, and who have been assisting Dr. J. W. Skinner in the work of the Texas-Mexican Industrial Institute at Kingsville, Texas, during the time that the Graybill Memorial School has been closed on account of the troubles in Mexico. This is the third reinforcement of our Mexican Mission which Mr. and Mrs. Morrow have provided for us. She says of them in her letter, "My aim is to make far better soldiers of the Cross out of these recruits than I can ever hope to be, for I was not trained with that in view."

DO YOU KNOW?

1. Three reasons why it is not strange that Mexico has a feeling of suspicion and bitterness against the United States?

2. What Conference is planned for March 28th, in Mexico?

3. Of a "Soldier of the Cross" gone to his reward?

4. What effect the destroying of churches and church property in Mexico has had on Mexican character?

5. What must be the ultimate solution of the Mexican problem?

6. Of some of the adventures of a borrowed Missionary?

7. One of the great needs of Mexico?

8. What makes it hard to understand the attitude of Revolutionists in Mexico?

9. Of some remarkable answers to questions on baptism, by a 7-year-old boy in Korea?

10. Of the experiences of a missionary who scorned advice?

DO YOU KNOW you are getting for 50 cents a year in THE MISSIONARY SURVEY a magazine that costs nearly one dollar to produce and deliver into your hands? The heavy advances in paper and the increased cost of everything making a magazine, have made it necessary for the four Executive Committees to sustain a loss in order to avoid making an advance in the subscription price.

A largely increased circulation would reduce that loss, and at the same time increase the magazine's usefulness. SURVEY Week, March 11 to 18, inclusive, gives a special opportunity to enlarge the circulation in your Church.

SENIOR FOREIGN MISSION PROGRAM FOR MARCH, 1917.

Arranged by MISS MARGARET McNEILLY.

Topic—Mexico.

- Hymn—Lord Speak to Me.
- Scripture Reading—Isaiah 55.
- Prayer—That conditions in Mexico may soon admit of our missionaries' returning to their work.
- Minutes.
- Roll Call—Answer with a verse of Scripture on Worship.
- Offering.
- Business.
- Solo—Selected.
- Topical—"See Mexico First."
 - Degradation of Ignorance in Mexico.
 - Women in their Religious Life in Our Roman Catholic Fields.
 - Conditions in Mexico Returning to Normal.
- Hymn—I Love Thy Kingdom Lord.
- Closing Prayer.

SUGGESTIONS.

The current issue of THE SURVEY is so full of interesting articles on Mexico that the Reporter can only have time to merely make mention of them. Be sure to use them.

Find some of the urgent needs for special prayer for Mexico, in the current issue of The Survey and have a chain of prayer for these needs.

Pray especially for the Executive Committee of Foreign Missions, that the year may close without debt; that the Church may realize her responsibility, and measure up to it.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

Receipts Applicable to Regular Appropriations—	1917	1916
January	1917	1916
Churches	\$ 35,613.28	\$ 34,261.77
Churches, Brazil	16.00	
Sunday Schools	1,031.12	1,334.63
Sunday Schools, Brazil	718.90	
Sunday Schools, Japan		244.33
Societies	6,400.29	6,388.00
Societies, Stixrud	195.17	
Societies, Japan		25.00
Misc'l Donations	2,403.80	1,769.50
	\$ 46,378.56	\$ 44,023.23
Legacies	23.04	11.73
	\$ 46,401.60	\$ 44,034.96
For Ten Months, April 1, 1916 to Jan. 31, 1917—		
Churches	\$209,424.06	\$194,658.94
Churches, Brazil	144.23	
Churches, Japan	4.00	82.15
Sunday Schools	6,469.57	5,229.88
Sunday Schools, Brazil	13,807.56	
Sunday Schools, Japan	143.01	10,960.62
Societies	53,056.38	48,388.97
Societies, Brazil	226.68	
		\$28,299.38
Deficit March 31, 1916		62,766.04
Amount needed for year (at this date)		\$591,065.42
The amount received in the ten-months' period for objects outside the budget is		\$29,108.03.
Nashville, Tenn., Jan. 31, 1917.		
	EDWIN F. WILLIS,	
		Treasurer.



HOW CARLOS FOUND THE GOOD SHEPHERD.

MISS A. M. BARNES.

THE *maestra* (schoolmistress) pushed aside the dirty blanket—for there was no door upon which to knock—and entered the hut built of mud bricks baked in the sun, which the people of Mexico call *adobe*. She was a very sweet-faced schoolmistress, with kindly eyes and a gentle voice; but she was something else besides, something better still—she was a missionary, and she had come many hundreds of miles to bring the glad message to sorrowing hearts. Can you guess what that was? If not, read John 3:16, and you will know.

In the very center of the dirt floor, near a smoldering fire of the brambly mesquite wood, a woman who looked like an old woman, but who was not anything like so old as she looked, was crushing between two stones grains of corn softened by being soaked in lye. With these she was going to mix a dough to be molded into flat cakes called *tortillas*, which she would cook on the earthenware griddle heating over the coals. How tasteless these corn cakes are! You would not like them at all, for there is no salt, no shortening, no yeast powder—nothing but just the crushed corn and water. Yet more than half the people of Mexico have nothing better to eat through most of their lives.

“*Buenos dias, madre*” (“Good morning, mother”), said the schoolmistress.

“*Buenos dias maestra.*” replied the woman, looking up quickly and show-

ing by her face how welcome was the visitor.

“Where is my little Carlos today?” asked the *maestra*.

“He is somewhere near, *maestra*. I will call him.” She went to the door and called loudly: “Carlos! Carlitos (Charles! little Charles!)! Come! Come quickly! Your *maestra* is here.” She said these last words as though she knew they would be very sweet for Carlos to hear.

And they were, for no sooner did Carlos hear them than he came running just as fast as his thin little legs could bring him. “O *maestra, maestra mia* (my schoolmistress!)” he cried, and ran to her and patted her hand and clung to her dress, smoothing and caressing it all the time with his grimy little hands.

O it was very easy to see how much Carlos loved the *maestra*! She was beautiful to him. It was her goodness that made her so. He rubbed himself against her in a doglike devotion, saying as many sweet things as his timid tongue could find the words to express.

Carlos was ten; but he looked no older than eight, for his body had been dwarfed and weakened by starvation and hard usage. It was a pinched, wizened face that he turned up to the *maestra*, with tangled mats of black hair hanging all about it. Its most striking feature was the big, dark eyes, often fierce in their glow, but now misty with a great tenderness as Carlos

searched the *maestra's* face. Had she really come to see *him*? O the joy of it!

The brown skin gleamed through his ragged clothes (they were little more than a mass of tatters). O truly a forlorn and pitiable object was our little Carlos when first we saw him.

"Why has not my Carlos been back to school?" asked the *maestra* gently.

Carlos threw his head up. There was an ugly glint now under the dark lashes. It did not look at all like the same face that had so adored the *maestra*! "I could not! I will not!" he added sullenly; and O how hard those dirty little fingers were clinched! "Juan and Pedro and the others, they make faces and call me names. They tell me that I am no better than a beggar, a ragged beggar. I go there one day, *maestra*; I can go no more. If I do, I fight; and you tell me I must not fight there."

"No, Carlos; you must not fight," said the *maestra* firmly. "But you must come back, my Carlos. I cannot do without you." How beautiful her eyes were as she said this! "And see what I have brought you, *Carlitos mia* (my little Charles)!" Here she opened a bundle and showed him as neat a little suit as ever a boy wore; and with it were shoes, stockings, a shirt, and a cap. Certainly in all his life Carlos had never before handled such beautiful clothes. O if that little boy in the United States who had sent them to the *maestra* when the box had gone from his missionary society could have seen Carlos then!

"O *maestra! maestra mia!*" he cried in a passion of joy as he threw his dirty little arms about her neck, crushing her white collar and soiling it dreadfully.

But the *maestra* did not mind. She did not push the loving arms away, though they were dirty; for the *maestra* was one who had gone to the country where Carlos lived because, she felt in her heart that the Good Shepherd had sent her to look for His lost lambs, and she did not at all mind the dirty hands on her collar, so little lambs

were found and brought to His fold.

"Now the boys no longer call me beggar!" cried Carlos. His eyes shone like great, glowing suns. "And I come, *maestra*—Yes, truly I come!"

But the boys did not entirely refrain because Carlos now no longer wore tattered clothes. They saw that he had a high temper, and now and then there was one wicked enough to try to make him break out into a passion and to say the dreadful words the *maestra* had told him firmly he must not say. O how hard Carlos tried to do as the *maestra* wanted him to do! And all because he loved the *maestra* and it almost broke his heart to grieve her. But soon Carlos began to learn about One who loved him even more than the *maestra* did, who was even more grieved than the *maestra* when he did wrong.

Best of all the stories that were read to him out of the beautiful Book at the mission school was the one about the Good Shepherd. The father of Carlos, now dead, had been a shepherd—that is, he had taken care of goats—and so Carlos had it fixed very clearly in his mind just what a shepherd was. After a while, through the patient teaching of the *maestra, el Buen Pastor* (the Good Shepherd) became a very real person to Carlos. How loving and kind he was!

"Yes, I'll follow Him, *maestra*. I'll follow Him faithfully," Carlos said to her one day. "And once I follow, I never turn back—never, *maestra*, because you have taught me to read: '*El Buen Pastor su alma da por las ovejas*' ('The Good Shepherd gives His life for the sheep'). O *maestra*, when He loves me so much He can do *that* for me, ought I not to follow when He calls me? O *maestra*. I will! I will! And I will not only follow, but I will call others to come too."

That vow Carlos has faithfully kept. He has not only followed the Good Shepherd lovingly and bravely through all the way—often it was a rough, rough way—but he is now a "good

pastor" himself: *el buen pastor*, the good pastor—this is literally what the Spanish words mean.

In that sin-darkened land, Mexico, where the pure gospel is little known, where the people are taught to worship pictures and images instead of the one true God, Carlos is doing a beautiful

work, bringing the sad, straying ones into the Good Shepherd's fold.

And this is what the missionary's tenderness and love did for Carlos and, through Carlos, for many others.—*By permission of Board of Missions, M. E. Church South—Foreign Department of Women's Work.*

THE CIRCLE CLASS OF ORANGE, VA.

Our Circle Class was organized in April, 1916, with six boys, namely: Lewis Porter, Henry Holladay, Robert Shepherd, Harry Price and Louis Wright, and Mrs. R. H. Rawlings as teacher. The class was given its name on account of everybody joining hands and forming a complete circle while we repeat a prayer which we call "Our Circle Prayer." We purchased a set of the mission maps and found the study of them exceedingly interesting. Our teacher writes four questions and answers on the blackboard at each meeting, which we transfer to "Our Circle Knowledge Book," each boy having one of his own. We have

studied Africa, Brazil, China, Korea and Japan and hope to finish the study of the rest of the mission fields before our year is out. We have done a little mission work along with our studies, having given a dollar each to "Home Missions," Africa, Brazil and China, and a box of clothing to Tyro Mission. We are getting subscribers for the Survey. Last year we had nine and have some new ones to send in soon. We hope to see "Jack" climb away up high this year. We are delighted to know that our church is on the roll of honor.

HENRY T. HOLLADAY,
Secretary,

JUNIOR FOREIGN MISSION PROGRAM FOR MARCH, 1917.

Arranged by Miss MARGARET McNEILLY.

Topic—Mexico.

Song—Selected.
Scripture Reading—First and Second Commandments.
Prayer—For the starving children of Mexico.
Minutes.
Roll Call—Answer with the name of one of our missionaries of Mexico.
Collection Song.
Offering.
Business.
Recitation—Little Ones for Jesus.
Song—That Sweet Story.
Story—Little Mexican Juan and his Donkey.
Story—Lolita.
Recitation—How would you like it?
Song—Shine for Jesus.
Prayer, closing with the Lord's Prayer in concert.

SUGGESTIONS.

Have the children learn the first and

second commandments, before the meeting, then have them repeat them at the meeting, in concert. Let the Leader explain how the religion in Roman Catholic countries is really idol worship.

Have the first recitation, "Little Ones for Jesus" given by six children.

Review the children on our Mexican mission. Tell them why our workers are not there now, and where they are, and what they are doing. Tell them of the suffering of the little Mexican children, and make special prayer for them.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

LEANDRO.

By PRUDENCE CLARK.

In a small town in the southwestern part of our country, there is a little Mexican plaza whose streets are narrow and winding. Its gray adobe houses, its uncouth stables and corrals, all present a picturesque appearance as they cling to the mountain side. The ledge on which this little village stands is not very large. The cliff below it is almost perpendicular and the mountain above rises so abruptly that it does not make a commodious place in which to live. But these people love their little mountain home, and some of us can understand its charm for them.

Up in this little fortress can be heard the unceasing music of the small stream rushing at the foot of the cliff. A winding pathway leads down to it, and there is always an abundance of cool, refreshing water. One can look up and down and across the narrow valley and see the beautiful little fields and gardens, smiling back at them. Then there is the canon with its magnificent sunsets, and over the tops of the great pine-clad mountains to the East, one can see the first peep of day and watch the glorious sun rise in all its beauty. It is not even necessary, though, to see all this to be happy in this little place.

A poor blind man gropes his way about its dusty, unkept streets, and he is like a ray of sunshine wherever he goes. The light of Christ has shone in his heart, and has filled his life with peace and joy.

A Home missionary found his way into this little village with the Gospel. No place needed it more. No heart was more ready to receive it than blind Leandro's. The Gospel did its work in his life, and sent him out as a missionary to others. How could he serve his Master best? He could tell and sing the story of Jesus and His love. He could live and work for Him and for others about him. This he has been doing faithfully. Through his influence and the influence of others there who have learned to love the Savior, boys and girls have gone out to seek an education and those things that would help them in life. One young man has pushed forward, until now he is preaching the Gospel among his people. Another is in college preparing for his life work, that of a doctor. Still another has graduated and is expecting to take a full theological course that he may be "thoroughly furnished unto all good works."

What is Leandro now doing? Though over forty years old, he is in the nearest Mission School learning to read the Bible for the blind. He is storing his mind with all that is good; he is gleaning day by day from his teacher and those about him; he is

encouraging and helping many boys to lead stronger and better lives. Is he satisfied with what he has done and is still doing for the Master?

Last year when he came to say "good-bye" to his teacher at vacation time, he was sad. She felt this. She knew that he loved music and thought that this might help. She asked him if he would like to sing something with her? He was eager to do so, and without a moment's hesitation, chose the hymn, "I shall be satisfied." Through these words he poured forth the longings and aspirations of his soul.

"When I shall wake in that fair morn of morns,

After whose dawning never night returns,
And with whose glory, day eternal burns,
I shall be satisfied, I shall be satisfied.

"When I shall see Thy glory face to face,
When in Thine arms Thou wilt thy child embrace,

When Thou shalt open all Thy stores of grace,

I shall be satisfied, I shall be satisfied.

"When I shall gaze upon the face of Him
Who died for me, with eyes no longer dim,
And praise Him with the everlasting hymn;
I shall be satisfied, I shall be satisfied.

—*The Home Mission Monthly.*



Some of Leandro's Little Friends in the School.



DID YOU DO AS WELL?

These seven little Mexican girls in Mrs. Womeldorf's Sunday School class in El Paso, Texas, in addition to reciting each week the Golden Text and a Scripture verse to answer to roll call, recited perfectly during 1916, the Beatitudes, the books of the Bible, and the Child's Catechism.

Their names are, left to right: on the back row, Adila Avila, Amelia Ayala, Virginia Enriquez; front row, Angelica Enriquez, Anita Ayala, Rosita Barrios, and Beatriz Barrios. The eighth member of the class was kept back by sickness.

—Literary Editor.

MEXICAN CHILDREN AT PLAY.

The patio, or open court, is an excellent place for observing the plays and games of Mexican children.

Many of them, especially the smaller children, come from very poor homes.

Often a whole family—father, mother, and several children—live in one or two small, dark rooms opening to the street. Very little sunshine or air can enter, and there is no place at all for play. It is not surprising that children coming to school from such homes delight in the play hour and in staying after school to play in the large open patio as long as is permitted.

They are fond of imitating, and during these past years have played war more than anything else. As you know, the Mexican people have been engaged in a long, cruel war, and the children have heard a great deal about it. They have suffered from its effects, and have been frightened by some terrible riots.

The girls put on paper soldier hats, carry sticks for guns, and march about the patio. An older one of their number drills them in real military fashion. Sometimes they engage in a battle, and become so fierce in their play that the game has to be prohibited for a time. If only the real war might be so easily ended!

The girls love to play at housekeeping, and they arrange the most elaborate kitchens. The Mexicans eat flat corn cakes, called tortillas, instead of bread; and the little girls cut many tiny tortillas from one large one, and serve them with black beans on the little pottery dishes which are to be bought for a trifle at the booths in every

market. Often when playing house, especially on Saturday, when there are no lessons to prepare, the little girls borrow long skirts from their elder sisters and "dress up," just as many of you girls, no doubt, like to do.

Many toys are sold in the markets for Mexicans, and some of them are very curi-



Selling Little Judases.

ous. There are special ones for the different feast days. At one time all the booths are filled with gaily painted little wagons, at another there are all kinds of little cups and dishes made from gourds and also brightly painted, and there is always the greatest variety of tiny pottery dishes.

At Easter there are many hideous-looking images of Judas. Each one has a kind of fire-cracker attachment, and, being suspended in the air, in the patio or street, are fired off, making a loud explosive noise.

The best fun is with the pinata. This is a light-weight earthen jar, decorated with bright-colored tissue paper and filled with candy, nuts, fruit, and tiny toys. It is suspended in the air on a rope, and the children, one by one, are blindfolded and given the opportunity to strike at the pinata with a long stick. When at last it is broken, the contents scatter in every direction, and the girls and boys have a merry scramble. This is a favorite Christmas game.—*Miss Blanche Betz, in The Young Christian Worker.*

JUNIOR HOME MISSION PROGRAM—MARCH.

Prepared by MISS BARBARA E. LAMB DIN.
A HELPFUL TOUCH.

“As we meet and touch each day
The many travelers on our way,
Let each such brief contact be
A glorious, helpful ministry;

“The contact of the soil and seed,
Each giving to the other's need;
Each helping on the other's best,
And blessing each, as well as blest.”

- 1 Song—“Who is On the Lord's Side?”
- 2 Recitation—Motto Verse in Concert.
- 3 Prayer—Of thanks for God's care and love, and especially for the gift of Jesus to us and to the world.
- 4 Transaction of Business—with Treasurer's report for the year.

- 14 Prayer—That more missionaries and teachers may be sent the Mexicans in Texas and in Mexico; that many precious souls may be won for Jesus; and that we may help all we possibly can in this great work for our Lord.

MEXICO IN THE UNITED STATES.

- 5 Song—“Sing Them Over Again to Me.”
- 6 His Father's Business—Luke 2:30-52.
- 7 What I Found There.
- 8 Song—“Lord Jesus, I Long to Be Perfectly Whole.”
- 9 Prayer—For all Mexican children, on both sides the Rio Grande.
- 10 A Mexican Treat.
- 11 Recitation—A Kind Word When You Can.
- 12 “Passing on” a Kindness.
- 13 Song—“Now Just a Word for Jesus.”

NOTES:

2—Give out and have committed to memory in advance.

4—The children should know exactly what work they have accomplished in the year just closing. See that Assembly's Home Mission work is included.

7—Need not be confined to the Junior Dept.—See articles in Home Mission Dept., for additional information.

10—Make “red peppers” of paper, and into them twist a Texas-Mexican news note. See Home Mission Dept.

12—With Leandro as the text, a short practical talk by the Leader on the giving of sympathy, prayers and money to the Mexicans whom God has sent into our country, will make an impressive close.

A KIND WORD WHEN YOU CAN.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us—
It may be that one is near.
Look around you. If you find it,
Speak the word that's needed so;
And your own heart will be strengthened
By the help that you bestow.

Look around you, O my brother!
What a sin is yours and mine
If we see that help is needed,
And we give no friendly sign.

It may be that someone falters
On the brink of sin and wrong;
And a word from you might save him—
Help to make the tempted strong.

Never think kind words are wasted—
Bread on waters cast are they;
And it may be we shall find them
Coming back to us some day—
Coming back when sorely needed,
In a time of sharp distress.
So, my friend, let's give them freely;
Gift and giver God will bless.

—Selected.

AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,
HURT BUILDING, ATLANTA, GA.

MISS BARBARA E. LAMB DIN, LITERARY EDITOR,

ASSEMBLY'S HOME MISSIONS ITS DISTINCTIVE CHARACTER

IT HAS been exceedingly difficult to impress upon the Church two essential features that enter into any proper conception of Assembly's Home Missions.

The great majority of our membership have been amazingly slow in appreciating *the magnitude* of the work required. The vision of the Church has been circumscribed by her past ideals, her inadequate goal, her meager operations, and her lack of information as to the extent of the need. Men take into consideration only that which comes within range of their own observation or information; and it requires much argument and persuasion to enable them to apprehend conditions with which they have been unfamiliar. However, "a change has come over the spirit of our dreams," and our people are beginning now to realize that our Church, as yet, has scarcely touched the problems and needs of the marvelous South.

The other consideration demanding the serious thought of the Church, is *the distinctive character* of the task of Assembly's Home Missions. The name itself is utterly confusing. The term, "Home Missions" is applied indiscriminately to almost any undertaking of a religious character within the United States. The effort is often made to credit even pastors' salaries to Home Missions, notwithstanding the fact that the subscribers get value received, and that payments on pastors' salaries are

not benevolences in any sense. Charitable deeds of missionary societies for their own poor, their own church, or their own comfort, as well as gifts to orphanages and Kings Daughters, are all made excuses for failure to assist distinctive Home Mission work.

Especially is it true that contributions to Local Home Missions are supposed to make amends for delinquencies to Assembly's Home Missions. In some instances funds collected for Assembly's Home Missions are diverted to other causes, on the supposition that all benevolences expended here at home are Home Missions. The chief similarity between Local and Assembly's is the name "Home Missions," common to both; and yet they have very little in common as to the character of the work. Local Home Missions is largely a work of sustentation,—helping weak churches and struggling missions, though some Presbyteries are doing work similar to that of the Executive Committee. Assembly's Home Missions also does sustentation work, but that represents a comparatively small part of its expenditures and operations. Its chief characteristic is aggressiveness—advancing into new communities. Local work is chiefly "strengthening the stakes;" the Assembly's is principally "lengthening the cords." Besides this, an additional task assigned to Assembly's Home Missions is that of ministering to the de-

pendent classes, and relieving the needs of the most destitute.

As a matter of fact, Assembly's Home Missions is similar in some respects to Foreign Missions. In its efforts to evangelize the foreigners among us, it is actually conducting Foreign Missions in the United States. For example, the Missions for the Mexicans beyond the Rio Grande River, and several on the Texas side, are recognized by the Church as Foreign Mission work. Yet missionaries to these same people, in the same general vicinity, preaching in the same Spanish language, in Texas, are called Home missionaries. These Mexican churches in Texas have almost twice as many members as Mexican churches across the river. The Indian work for many years was called by our Church, "Foreign Missions;" and yet these same missionaries and churches are now known as "Home Missions," showing that a large part of the task as-

signed Assembly's Home Missions is as truly Foreign Missions in character as if it were so named by the Church.

These are given as specimens in one or two departments of Assembly's Home Missions, in order to indicate *the extent and the distinctive character* of its sphere of service. Assembly's Home Missions is really the connecting link between Foreign Missions and Local Home Missions, partaking partly of the character of each.

In sending missionaries to destitute and mountain communities that are without the gospel, the Committee of Home Missions is as truly fulfilling the great Commission, "Go ye into all the world, and preach the gospel to every creature," as if it sent these same missionaries across the seas. The need of lost souls perishing without the means of grace, is the same anywhere on earth, and not to be determined by a question of geography.

OUR DUTY TO MEXICO.

The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And those to bear that Message, and to speak the living Word,
Are you and I, O Christians, and the millions that have heard!

Can we close our eyes to duty? Can we fold our hands and wait,
While day by day they come to us through every open Gate?
Shall we not help them here and now, nor leave our prayer unsaid—
That this land which sin has blasted may be quickened from the dead.

We grovel among trifles, and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross;
And the blood of God is streaming from His broken hands and side,
And the lips of God are saying, "Tell the world that I have died."

O Voice of God, we hear Thee above the shocks of time,
Thine echoes roll around us, and the Message is sublime;
No power of man shall thwart us, no stronghold shall dismay,
When God commands obedience, and love has led the way.

—FREDERICK GEORGE SCOTT; *Adapted.*

“WATCH THE BACKDOOR.”

By REV. L. H. WHARTON.

WHILE our Home Mission eyes are constantly being directed to Ellis Island and the great harbor where the Statue of Liberty holds out her welcome to the incoming hordes seeking a living in the “Land



Monument Marking the U. S.—Mexican Boundary. On one side are evident the blighting effects of 400 years of political and ecclesiastical oppression; on the other, the results of just government and Christianity. Shall we not, by our sympathy and help, share with the thousands of Mexicans fleeing across the Border, the blessings of our Christian civilization and opportunity?

of the Free,” and while rightly our eyes are directed to this great mass of people who need our sympathy and our religion, and who constitute a menace to our ideals, I would direct your attention to thousands of people needing our religion just as much and our helpfulness more than do the immigrants of Europe. These thousands, because they have slipped in by the backdoor, have come in without remark. Watch the backdoor!

During the fiscal year 1915, ending June 1916, only one port in the United States, according to the Immigration Inspector of this city, surpassed Laredo, Texas, in the number of incoming people. That one port was New York

City. In that year there passed through Laredo into Texas, 35,000 Mexicans. It is estimated that this year more than 50,000 will pass through this port alone. It is a fact that Mexico is pouring its people into Texas at the rate of 100,000 a year, and that, conservatively speaking, there are already 500,000 in the state.

Surely the backdoor is worth more attention, especially when that door happens not only to lead into the domain of the United States, but directly into the domain of the Southern Presbyterian Church. Mr. S. B. Hopkins, of the Immigration Service, this city, tells me that there are three classes of incoming Mexicans. The wealthy class, driven out for political reasons, and to safeguard their wealth,—the cream of the citizenship of Mexico, is now on the outside! The “Church” people, largely Catholic, driven out by order of the Government. With these two classes we have little to do. The first is small in number and scattered throughout the country; and the second naturally have nothing to do with our Home Mission Work. The third class, and the one whose name spells Opportunity and Responsibility, is composed of the thousands of poor laboring people, driven out of their own country by economic pressure that they may have something to live on. We can safely say that there are 500,000 of these poor strangers in this state alone, and more coming all the time. It was formerly the custom in Mexico for the men to come over every year to work awhile, and then return home. Now the men are bringing their families. All will stay until peace in Mexico is established, and many will remain here permanently.

Here is the Mexican problem that our Church has to face in the Southwest: 500,000 ignorant helpless people in our midst, engaged in a desperate effort to eke out a bare existence. What

are we going to do with them? What are we going to do for them?

At present the Church is doing practically nothing, though some men are doing heroic work. We have a school at Kingsville, Tex., the Texas-Mexican Industrial Institute. Dr. J. W. Skinner is the President. Prof. R. C. Morrow, one of our Mexican missionaries, is now in the faculty. This school is doing a splendid work indeed for the Mexican boys on this side the Rio Grande, and could do a greater work yet has to struggle on on "frijoles and tortillas" because of lack of funds.

Scott at Taylor, Womeldorf at El Paso, Campbell at San Antonio, and our good native workers, are doing what they can with extremely limited resources to meet the needs. But the hard, cold fact is that our Church is doing practically nothing for these thousands of people! Five hundred thousand already, with 100,000 more a year, coming into the territory of our great Church, and we are scarcely turning a hand to give them our glorious gospel!

The Home Mission Committee in Atlanta has not the money, and will not have it until it is given. The responsibility falls back directly upon the membership of the Church as a whole. The Foreign Mission Committee has generously given some of its mission-

aries to the Border work under present conditions. Miss E. V. Lee is with us at Laredo, Prof. and Mrs. Morrow at Kingsville, Rev. J. O. and Mrs. Shelby at Mercedes, Rev. W. A. Ross at Brownsville, and Rev. and Mrs. H. L. Ross will later be at Harlingen. This helps a great deal, but of course is not permanent!

These people in our midst present a two-fold call; First, from a Home Mission point of view, they are here right among us. They need our help tremendously. We cannot hide our head and pretend not to see them. God knows that we are not ostriches! Second, from a Foreign Mission point of view, many thousands of them will go back home when conditions permit. What greater Foreign Mission work can we do for Mexico than an earnest effort to send as many of these people back enlightened in their souls, with a knowledge of Jesus Christ our Lord. We cannot do Foreign Mission work in Mexico right now, nor for some time to come, but we can do some splendid Foreign Mission work for Mexico in Texas now. *Why wait till the Mexicans go back to Mexico to send Missionaries to them?*

These are the facts. God help us do our duty by these people while we can.

Laredo, Tex.

THE FIRST PRESBYTERIAN CHURCH, AND THE TEXAS-MEXICAN MISSION.

By REV. H. L. PAISLEY.

WHAT Brownsville, Texas, has been to the Mexican Mission, San Marcos, has been to our work among the Mexicans in Texas; both Mother and Home Base. Although situated 200 miles from the Mexican border, the First Presbyterian Church of San Marcos has the distinction of being the mother of the Texas-Mexican Mission.

It came about in this way: Early in the year 1883, Rev. J. W. Graybill,

then at Brownsville, was engaged as stated supply of the San Marcos Church. He brought with him a Mexican elder, Senor Jose Maria Botello, who had been converted under the ministry of his brother, Rev. A. T. Graybill, at Matamoros, Mexico. Although Dr. Graybill remained as supply of the church only one year, the Mexican elder continued to live here and to witness for the truth among his people.



Texas-Mexican Presbytery. Messrs. Scott, Campbell and Womeldorf are the American Evangelists. Note the fine faces of their Mexican fellow-workers.

In March, 1884, J. B. French, now of Jacksonville, Fla., accepted this as his first pastorate. Mr. French, having a working knowledge of the Spanish language, and being desirous of helping the work already begun among the Mexicans of the community, held services on Sabbath afternoons and preached to them in their own tongue. As early as July, ten Mexicans were received into the membership of the First Church. This was the nucleus about which grew the Presbyterian Mission for the Mexicans of Texas.

In November 1887, the Mexican membership was deemed sufficiently strong to constitute a separate organization. Under the faithful leadership of Rev. Walter S. Scott, ordained in 1892, the first and for several years, the only Presbyterian Evangelist to the Mexican people in Texas, who because of his long and successful connection with this work is familiarly termed The Father of the Texas-Mexican Mission; and later, under the associate leadership of Rev. and Mrs. R. D. Campbell, and most ably assisted by the splendid body of native evangelists, the work has developed into the Texas-Mexican Presbytery, with its 22 churches and more than 1,100 communicants.

During these years of development, the First Church of San Marcos has

given encouragement and financial support. Until recently the Mexican annual camp meetings have been held in a grove upon the outskirts of town, upon land belonging to a member of the First Church. These meetings, bringing together for religious instruction each summer from 600 to 1,200 Mexicans and resulting in large ingathering of souls, have uniformly received financial and moral support from the membership of the First Church.

The pastors who succeeded Dr. French, though unable to teach the Mexicans in their own language, have been zealous in fasting and advancing the work. Nearly two years ago the congregation determined to assist the native membership in procuring a manse as the home of the native evangelist who exercises pastoral oversight of the work in the four counties of Travis, Hays, Caldwell and Guadalupe, and who resides in San Marcos. At an expense of \$1,400, the house and lot at the rear of the church was purchased of one of the native charter members of the church, and after some needed repairs, turned over to the evangelist for his home.

To do this the First Church borrowed \$600, giving the note of its trustees as security. The European War, with its resultant depression of business, has caused the congregation to feel right keenly this burden, but they propose to assist the native congregations in procuring a clear title to their property, and to continue in all possible ways looking after the spiritual and material welfare of this, her growing and promising child.

San Marcos, Texas.

Another important factor in the establishment of the Texas-Mexican Mis-

sion was the careful theological training given three earnest Mexican young men, by Dr. H. B. Pratt, formerly a missionary in South America. Nor are these splendid men Dr. Pratt's only contribution to the work among the

Mexicans in Texas, for he gave to all Spanish-speaking people a treasure beyond compare, the Bible in modern Spanish, several commentaries and translations of other religious books.
—*Literary Editor.*

AMERICANIZED MEXICAN MISSIONS.

By REV. C. R. WOMELDORF.

A STUDY of Mexican Missions from this side the Rio Grande may be more attractive today than across the river. Evidently Sr. Villa is not much interested in American mission work among his people, and from a recent act by the Mexican Congress in Queretaro, Mexico, prohibiting a clergyman teaching in any school, it seems that the Carranza party does not encourage the teaching phase of work.

You do not need to go to Mexico, however, for Mexican Mission work. There are 40,000 Mexicans in El Paso, and immigration officials still are busy! What an easy task—no long distance to travel to a foreign country; no need

to endanger life in revolutions; not even much need of mission schools, as the public school takes care of the children—one building in El Paso has 1,500 children, all Mexicans; plenty to work on for Sunday School, 11,000 between the ages of 7 and 17 within the city limits!

However, with more Mexicans than Americans, and full freedom for religious indifference and vice, and with close range observation, missionary work is not so attractive.

A pastor remarked, "Our church is going to undertake the support of a missionary, but not among Mexicans." Why is missionary work more attrac-



A Refugee Family.

tive at a distance? Both parties get a close acquaintance here.

One employer says, "The girl you sent me is not honest." The girl tells us that the American woman gave her no breakfast. Another American says, "The woman you sent is lazy." The Mexican reports that the day's washing was sufficient for two days, and that she had to scour floors after finishing the laundry in one day. Another woman phones that her servant did not come, and to send someone.

"I have no time nor patience to use a Mexican," declares one American contractor; another, "I have used them for fifteen years, and want no other." Some want a Mexican who can speak English; a Mexican wants to work for an American who knows some Spanish. A woman wants a Mexican servant who can cook, clean house, launder, etc. Mexicans only know one thing, generally, and that not always satisfactorily. The American wants the Mexican to do as much work as possible for the least pay; the Mexican wants few hours and more money. It is hard for the American and the Mexican to understand and satisfy each other, living in the same place.

Now, if the Mexican is not over-anxious to hear the gospel, and the American counts him unworthy; and the missionary must meet this indiffer-

ence from both parties, you may appreciate his difficulties. Thus the work suffers!

One day the 'phone rang. I happened to be in. My wife seldom gets more than two dozen calls in a morning. "Can you get Manuela for me for Friday and Sunday?" "She has just come into church, is young and needs training," is the reply; "Cannot you use her on Saturday instead of Sunday?" "No, I need her Sunday." I hesitated, but finally concluded to send her.

Yesterday, Sunday, four of our Sunday School teachers were absent; one an elder, too, helping a Jew in his store. Two were working in American homes. Four of our young men members can never come in the morning, and two of them only occasionally at night—in auto service for Americans! Multitudes are connected in some way with our work, invited, etc., but are deprived of church privileges and Sabbath keeping because of American modern life and ways. Think of a Mission Sunday School with six teachers, and four necessarily absent at work for Americans—who are supposed to be evangelizing them!

This reminds me of an El Pasoan, who is a church member, though not much of a goer. His wife and a very religious sister recently were quite in-



Young Men's Club, of the Better Class of Mexicans, El Paso.

tent on their Sabbath morning devotions. Bible reading and prayer, while a Mexican woman was busy in the kitchen with breakfast. The man remarked: "Wife, if Jesus were to come this morning, I would not be surprised if he took the Mexican woman up, and left you all at your devotions."

We find great difficulty in keeping up the young people's class at the Mission. Last Sunday, as we started, there were only two, and both of those new persons from a recent refugee family.

You would not be surprised if I told you that we may have 81 one Sunday, and the following 53. The Mexican may be an uncertain quantity, but the American certainly does not make him more certain at church.

Yesterday, six of our female mem-

bers were absent from Sunday School and maybe others, because of having to work in American homes.

We are thankful, however, that some are permitted to come to church, and do come regularly. Some Americans are thoughtful about this; and there are other encouraging evidences of interest. One woman has been giving a dollar a month for years; a Sunday School class pays our light bill at the Mission, another family contributes regularly to the work.

I think that our American church here will entirely support the young student Mexican helper we have now. One man gave me \$50 to start. Will you not pray for this missionary work among the Mexicans in our midst?

El Paso, Texas.

INTRODUCING OUR FELLOW WORKERS.

We are glad to introduce to our Readers several of our Mexican pastors in Texas.

In order that the Church might know more intimately these splendid soldiers of the Cross, and realize the character of the men who are bearing the banner of the Lord at this difficult time in Border Missions, sketches were requested of several of our native pastors. We are indebted to Rev. R. D. Campbell for obtaining these for us.

Other sketches will appear from time to time.

—Literary Editor.

AUTOBIOGRAPHY OF REV. ELIAS TREVINO;

MY PARENTS, Sr. Ignacio Trevino and Sra. Fabiana Rodriguez de Trevino, were natives of the states of Nuevo Leon, Mexico. I was born in the little town of Galeana, N. L., June 18, 1875. My parents being already Christians, in the evangelical sense of the word, I had the happy lot of being born under gospel influences. They and my brothers and sisters were all Presbyterians, so that as a child I memorized the Catechisms while the Presbyterian Church main-

tained its work in the town of Guerrero, Tamaulipas.

The first Mexican preacher that I knew was Rev. Brigido Sepulveda. At nine years of age I began to feel the desire to become a preacher of the gospel, and from that date I sought opportunity, but this did not come for many years afterwards. At nine I was still unable to read, and was placed in a primary school which unfortunately for me was closed two months later. The teacher moved to another town,



Mansie of the Mexican Presbyterian Church, San Marcos, Texas. Seven of Mr. Trevi-
no's nine children.

and no one could be found to take her place. Notwithstanding the short time I was in school, the Lord helped me greatly, for I learned to read, though imperfectly.

When about twelve years of age my parents emigrated to Texas, because, having several elder brothers, my father feared they would be compelled to go to the army, for at that time revolutions were very frequent in Mexico, and my father did not wish them to shed fratricidal blood. Having reached the United States, we went to live at what was then the small and quiet town of Brady, Tex. There I continued working with my father, and studied at nights with a highly educated young man, Gabriel Gonzales, who took great interest in me. He taught me to write and something of numbers. I had the privilege of his help for about two years. Later, another man, Mr. Carlos T. Solis, who had been a teacher in Matamoras, Mexico, helped me at nights in my studies for another year. This was all of my elementary education, my reading books being chiefly the Bible and a book called the "Perfect Law," which was really an exposition of the Decalogue.

My father decided to move to Laredo, Tex., in 1889, where I continued working in the country, as our small capital consisted of a herd of goats. In the meanwhile, instead of vanishing because the way seemed closed, my desire to preach had continued to grow, until I felt capable of almost any sacrifice in order to realize this desire.

I continued working in the country, and dreaming of the time when I should become a minister of the gospel. My opportunities for getting a religious education were very few after leaving Mexico, where I had attended the Sunday School with regularity.

At last, in 1896, Dr. H. B. Pratt came to Laredo, Tex., to take charge of the work of the Presbyterian Church among the Mexican people. He opened a Bible School for the purpose of training young men for the Gospel ministry. A lady, Mrs. Etelvina Benavides by name, spoke to Dr. Pratt concerning me. As I was still living forty miles from Laredo in the country, Dr. Pratt wrote me, and this resulted in my coming to Laredo to take a course in Bible and theology under his direction.

The following year I was received as a candidate for the ministry under

the care of the Presbytery of Western Texas, and later was licensed by the same Presbytery. In January, 1900, I was married to Miss Concepcion Benavides Gutierrez. In April, 1903, I was ordained to the full work of the

ministry, and called as pastor of the Corpus Christi Mexican church. In 1906 Presbytery sent me as evangelist to the San Marcos field, where I am still laboring.

San Marcos, Tex.

AUTOBIOGRAPHY OF REV. CAYETANO C. ACEVEDO:

I WAS born in Zacatecas, Mexico, April 21, 1885. I never knew my father. My mother was a fervent Catholic, until in the City of Lerdo, State of Durango, she became acquainted with the gospel, in the year 1890. From her conversion it was her ardent desire and prayer that the Lord would make of me, her only son, a messenger of His gospel. Being a widow, denied the protection of her relatives for the gospel's sake, wandering here and there, at last she reached Piedras Negras, State of Coahuila, where I pursued my studies in the public schools until graduation.

Broken health and medical advice caused us to seek a more kindly climate, which we found in San Marcos, Tex., where we resided for five years, during which period I worked on a farm. On Oct. 3, 1903, the Lord brought to an end the sufferings of my mother on earth, and took her to be with Him. This was a hard blow to me, for in her death I lost the last of my family and my protection, and for the moment I felt that I had lost my bearings. I was then eighteen years old, a very dangerous age for a young man with no friendly hand to guide him. But God was then already answering the prayers of my mother, and suddenly I felt an ardent desire for the salvation of souls, and to become an efficient worker in the Lord's vineyard. How to open the way? Where to go? Who would help me? To these and

many other questions and fears, of like nature I applied the saying of Abraham: "The Lord will provide."

I directed my steps toward Mexico early in the year 1905, and after speaking with Dr. Wallace and Rev. M. Z. Garza, and a wait of a month and fifteen days, I found that the way was open to enter the College and Seminary at Coyoacan, Mexico City.

After two years of study, I came to Texas to spend the vacation. When all was ready for my return, I received a note from the treasurer of the College, telling me that I was three hundred dollars in debt to that institution. This note completely upset me, as I had made it clear that I had neither relatives nor funds when I first made known my desire to go to college. But, thanks to the Lord, He opened the way for me, and I was able with the help of Rev. W. S. Scott to secure a field where I could work and pursue my studies, in the Presbytery of Western Texas.

In 1907 I was married to Miss Santos M. Rodriguez of San Antonio, Texas, and the next year was examined and licensed by the Presbytery of Western Texas. In 1911 I was ordained by the Texas-Mexican Presbytery.

I have worked in various fields of this Presbytery, and am now located in Laredo.

Laredo, Tex.

In its various activities, the Home Mission Committee "represents so many fields, so many interests, pioneers so many enterprises, lays the foundations of so many possibilities, places its hand beneath the burden on so many shoulders, that in its appeal many, many voices make their plea."

AUTOBIOGRAPHY OF CANDIDATE HAZAEL T. MARROQUIN:

I Was born Feb. 12, 1891, at Montemorelos, Nuevo Leon, Mexico. My parents were Sr. Juan Marroquin Moya and Sra. Dolores Tamez de Marroquin. Both were Christians. My elementary education was obtained in the public schools of Montemorelos, Mexi-



Rev. and Mrs. H. T. Marroquin.

co. and San Antonio. Texas. I made my profession of faith Jan. 4, 1903, in San Antonio, at the organization of the Mexican Presbyterian Church.

While engaged in secular labors, through the influence and example of my parents, as well as of my pastor and Sunday school teachers, Misses Leonor Elizondo and Anastacia Moran. I was called by the Spirit of God to

prepare myself for the holy ministry. I presented myself on April 13, 1909, to the Texas-Mexican Presbytery, and made application to be received as a candidate for the ministry. On March 7, 1910, I took leave of my family and friends, and set out for Coyoacan, Mexico, where our Presbyterian College and Seminary are located, and where I studied nearly four years. The faculty of this institution, which God has placed there as a blessing to our country, as well as my many companions, were of great help to me in the formation of my Christian character. Because of sickness (result of an accident), it was necessary for me to give up my studies for more than a year.

I began practical work in the ministry among the congregations of Austin and Taylor, Tex., and at present have charge of the work in Sabinal, Hondo and Uvalde. I was married Feb. 21, 1916, to Miss Ignacia Pascal of Mexico City, who had a Christian mother. She secured her public school education, and studied for a time in the College of Industrial Arts in the same city. She made her profession of faith in the Presbyterian church of Mexico City in the year 1905, and was received into full communion by Rev. Arcadio Morales. And now we both desire to be submissive to the will of God, and with rejoicing do what we can, with His help, for the extension of His kingdom.

Sabinal, Tex.

THE AFTERMATH OF THE HURRICANE.

By REV. J. W. SKINNER.

THE year 1916 has kept Tex.-Mex. guessing. It has been a good year, but trying. The opening session was delayed two weeks last fall as a result of storm damage to school property.

We had occupied spare vacation time in the erection of the new building, a

gift from the ladies of the First Church, San Antonio. This was nearing completion, and preparations were being made for the opening of the school in September. On August 16th, came the great hurricane. The next day we surveyed the ruins: The silo was twisted into splinters; two wind

mills and tanks were scattered fragments of iron and timber; two buildings were off their foundations; a third was unroofed and walls wrecked; and the unfinished building, the most complete wreck of all. Barns and sheds were scattered over many acres.

Yes, we were a wee bit blue! Five years of work to build up, all blown to pieces in one day and night. Do you know what a loyal company is gathered in the Presbyterian Church? Our little cry for help went out, and the "good cheer" words came back like a telephone conversation. In two weeks the churches of Texas had assured us that our losses would be made good. A little later, friends from beyond Texas added their voices to the inspiration for rebuilding. Several of our Mexican boys hastened back to help rebuild Tex.-Mex. Such assurances of comradeship and such prompt remittances of hard cash would make a wooden Indian "hump" himself. So we had a mind to rebuild and there was some "pep" in it.

We were in shape to open school October 1st, having the dormitory and schoolhouse restored. Work on the other buildings has not gone forward so rapidly by reason of our plan of half-day in school and half-day in work. We made two half silos from the fragments of our big one; new wind

mills and towers and tanks; made the dormitory more comfortable by putting in partitions, dividing it into rooms twelve feet square to accommodate three boys each; have rebuilt the San Antonio Hall—the doors and windows are to go in this week, and the whole building receive its second coat of paint; and then next Sunday, January 21, we plan to hold a dedicatory service.

We estimated our loss at about \$2,000. A little more than that amount has been sent in by friends in the Church. We have paid all our rebuilding bills, and have enough left to restore the barns, and perhaps we can get the machinery sheds out of the scraps. There is one fact about this rebuilding that gives us great pleasure—It has been necessary to spend about \$200 for men with jack screws to raise and "right up" the downed buildings, but aside from this, all the other work has been student labor. The boys have worked at everything—concrete and brick work, carpentry, painting, etc. We are proud of our Tex.-Mex. boys. Even the little boys who wash dishes helped. They saved and straightened, and we re-used over three kegs of nails from their work.

The San Antonio Building will be our new school house. It has a chapel and assembly hall 30 by 45 feet, which



After the Storm Got Through With the Boys' Dormitory.



The Dormitory. Again Ready for Business.

will comfortably seat 100 persons; also two recitation rooms, 15 feet square. Our school furniture, desks, benches and tables, are all "home-made." We are going to get this San Antonio Building out of a material bill of \$600, with enough over to pay for the material for a dipping vat for our cattle and hogs. With this new building, Tex.-Mex. will be in position in another year almost to double her present enrollment.

One of the best friends of Tex.-Mex. has been Mrs. Will G. Brown, of Lancaster, Tex., whose recent death is as a personal bereavement to us. We have learned this week that the Missionary Society of the Lancaster Church pro-

poses to raise this year \$200 for an "Anna Brown Memorial" at Tex.-Mex.,—\$150 for the purchase of material, and \$50 for furniture for a small hospital. With this material, our Tex.-Mex. boys can construct a very neat 16-ft. square building that will well answer our needs; and one more of our necessities will have been provided, and that as a memorial to one of the many modest and unheralded daughters of the King in the Presbyterian Church.

So you see Tex.-Mex. is quietly trying to fill its little niche, and do the work appointed among the Mexican boys.

Prof. Morrow of Montemorelos, Mex., has been generously loaned to Tex.-Mex. this year by the Foreign Mission Committee. His presence and efficient service has been a source of great strength to us this year. The coming of little Pauline as a Christmas gift in the Morrow family was one of the bright events to Tex.-Mex. in the closing days of 1916.

Kingsville, Tex.

"TRUTH" AND A "FORD."

Joys and sorrows have trodden fast on each other's heels at the Texas-Mexican Industrial Institute.

The havoc wrought by the storm last fall almost overwhelmed the president and faculty, then in the midst of preparations for the beginning of a new session. But the liberal response of the Church brought encouragement and help. I am led to remark, incidentally, that help, financial and otherwise, is still greatly needed in order that the work may be carried on with increasing success.

Soon afterward sorrow came to Mrs. Skinner, in the death of her beloved mother. This, and the strain of the storm sent Mrs. Skinner to the hospital for a short time. Then, Miss Clements, a faithful and valued teacher, was called to pass through the same great sorrow.

But the next visitation was all joy, in the coming of a new little daughter to Prof. and Mrs. R. C. Morrow, who are teaching this year and adding the strength of their personality and skill to Tex.-Mex. Little Pauline and her mother are now

very important and loved members of the school family.

Mrs. Morrow writes that she had intended to make an appeal for a Ford for the Institute, but other matters prevented. Perhaps someone will be glad to furnish the machine without waiting for a statement of just why it is so urgently needed in the work at Tex.-Mex.

In her bright way, Mrs. Morrow adds: "I think a good name for Tex.-Mex. would be 'Truth,' because of the words of the poet, 'Truth, crushed to earth will rise again.' I have seen Tex.-Mex. rise again after several crushings, and she seems stronger each time. First, the drought last spring and summer, then the demolishing cyclone, then three killing frosts (something unheard of here), then these deaths and resulting irregularities of teachers. But the boys are doing splendidly, pushing ahead, learning to be wise and good. This is certainly a fine work, and we are happy to have a share in it."

LITERARY EDITOR.

THE CENTRAL TEXAS-MEXICAN MISSION.

By REV. WALTER S. SCOTT.

THE missionary work that the Presbytery of Central Texas is doing among the Mexicans was undertaken just three years ago. In this time it has grown steadily, until it has developed into an organized church of 160 members, four elders and four deacons, a good Sunday school here at Taylor, and four branch schools with an enrollment of 168.

There is not as large a Mexican population, by far, in this Central section of the State as in Western and South-western Texas, but we did not occupy the field any too soon. The Mexicans are drifting Eastward in ever increasing numbers, and among them will surely come some Presbyterians, as already many have come, from our churches in the West. We have also found members of other denominations who have chosen to cast in their lot with us, and to co-operate with us in the redemption of their countrymen who have come over into Texas.

The relatively scant Mexican population, and its migratory character render it difficult to prosecute missionary work among them; and, too, our American people generally are not so kindly disposed toward them; too often regarding the Mexicans with prejudice and even aversion. The Mexicans are conscious of this, and naturally are suspicious of any religious effort in their behalf. In some towns, American people have actually stopped on the street to watch me talking to Mexicans, and I have had people laugh at the very mention of *Mexican Presbyterians*. It affords evident amusement to some who pass our Mission house and read the sign, "The Presbyterian Mexican Mission."

Despite the handicaps and the peculiar difficulties that we have to contend with, our work has been abundantly blessed. We have an organization composed, for the most part, of thoroughly converted people. In my

experience of twenty-five years, I have not seen the hand of God more clearly than in this Central Texas-Mexican Mission. We have had some remarkable conversions, especially within the past year.

Our membership is united and zealous, and works in brotherly harmony. We are practicing pastoral, congregational and personal evangelism, and the masculine element being much in evidence in the activities of the church, we have no special need for "Men and Religious Movement." There is a Woman's Auxiliary Society doing its share of the work, and a Young People's Society of Christian Endeavor recently has been organized. The children are given a prominent place in the church, and it is noticeable that they love to attend the Sunday school and the regular services.

We had a splendid Christmas entertainment, attended by some 240 Mexican people, and the "night watch" the last night of the year was a precious service.

As to the liberality of the members, I will say that this Presbyterian year



Some of Mr. Scott's Little Protégés, Who Are Now Studying the Catechism.

they will contribute at the rate of \$3 per member, which is excellent for Texas-Mexicans, and they will have given \$200 for their lot and building fund alone. The Every-Member Canvass is operating as well as could be expected.

A well located piece of property has been purchased in Taylor, two blocks from Main Street, on a fine corner, upon which we hope to build a chapel very soon. This property will cost the church \$850 and the chapel \$600.

This work would not be possible without the generous help given by the Assembly's Committee of Home Missions. It is one of the evidences of God's favor upon the understanding that Dr. Morris came to our help so heroically when it seemed that the Mission must be abandoned for lack of funds for its prosecution.

Presbyterianism among the Mexicans in Texas is not a failure! But it needs your prayers and active co-operation.

Taylor, Texas.

HOME MISSION WEEK OFFERING FOR THE MEXICAN CHURCH AT SAN ANTONIO, TEXAS.

We are glad to announce that to date, January 30th, \$5,353.03 has been received by the Treasurer of the Assembly's Committee, from the last Home Mission Week offerings. This makes immediately available \$2,676.50 toward the erection of the San Antonio Mexican Church, one of the "twin objects" to which the offerings were to be devoted.

All will read with pleasure the following communications:

From Dr. S. L. Morris, Secretary—

"For some years the faithful Mexican band at San Antonio, Texas, while waiting for assistance in the erection of their house

of worship, have been struggling to pay for their church lot.

"The self-denial offerings of Home Mission Week were designated a "special" for the purpose of building for these Mexican Christians their long needed church. The offerings, supplemented by subscriptions from the Presbyterians of San Antonio, now justify the building committee in going forward. The contract has been let for a \$5,000 building, and the plant, including the lot, when complete and equipped, will be worth \$10,000."

From Rev. R. D. Campbell, Evangelist to the Mexicans, and pastor of the San Antonio Mexican Church—

"After fourteen long and trying years of waiting, the Mexican congregation of this most important center sees a church building looming above the horizon, destined for 311 Durango St. This vision has already served to revive the faint hearts, and to quicken the life of the faithful flock whose hope has been oft deferred.

"Thanks to 'Home Mission Week' and the Presbyterian forces of San Antonio, led by Dr. A. G. Jones, of the First Church, and above all to the Master of the House, it seems that this God-send is coming, and in the nick of time!

"The church is to be a convenient sized frame building, with veneer of good brick. The auditorium will seat comfortably about 200, and the Sunday school room, immediately in the rear, almost another hundred. There is a session room at one side of the pulpit, and a choir room at the other. The electric lighting, heating and ventilation are so arranged as to make it attractive amid all the vicissitudes of the Texas weather.

"We wish to extend, in the name of the Church, most sincere and cordial thanks to each and every one who has had, or may yet have, a part in this enterprise which looks toward the coming of the Kingdom."



Rev. and Mrs. R. D. Campbell and the youngest "Campbellite," Virginia.

LOOKING TOWARD THE BORDER.

Anxious eyes in the United States are still turned toward the Mexican Border, and all, except those selfishly interested, long to see peace established. The causes that produced these distressing conditions in Mexico, and the forces that prevent the restoration of peace are of general concern, whether viewed from the standpoint of industry, commerce or religion, and whether from the United States or the Mexican side of the Rio Grande.

People in the United States generally do not understand that the series of revolutions in Mexico which have continued during the past four years, though avowedly having as their motive the improvement of intolerable industrial and political conditions, have also a religious origin.

Strange as it may seem, Catholic Mexico is in arms against the Roman Catholic Church, because of the unholy alliance of that Church with foreign exploiters and native oppressors of the Mexican people. For this reason the secular press is not courageous enough to speak the truth, and but for a few fearless publications, Church papers, and missionary magazines, suffering oppressed Mexico would find no voice to express her need of comprehending sympathy.

The Friends (Quakers) of Philadelphia, have recently issued an appeal in behalf of peace with Mexico. From this we quote as follows:

"Mexico suffers from the misgovernment of centuries. The land is held in vast tracts by private owners, of whom many are foreigners. Nearly all these landholders have for generations reduced their tenants to peonage, or practical serfdom, and have forced them into ignorance and depraved conditions of life.

"The vast natural resources of Mexico, in oil and minerals, have been made over by concessions to English, German, French, Dutch and American owners, on such terms that the national wealth flows to other lands, and the native Mexican labor is exploited so that the workers continue impoverished and unenlightened.

"The dictatorial and autocratic power of earlier presidents crushed out the democratic spirit, and imposed throughout Mexico the rule of unscrupulous and all-powerful local political agents, who ruled with ruthless military authority.

"Education, marriage and other social institutions have been church monopolies, and there have resulted ignorance and general neglect of what we consider common duties of decent living.

"The local political autocrats of the earlier regime are now being gradually supplanted by duly constituted civil officers, who represent the best element in their communities. The church monopolies are abridged, and education and other important matters are placed under civil authority. In a number of states traffic in alcoholic drinks has been abolished with immediate good results.

"There has developed an intense rivalry among the different states to see which can organize the greatest number of schools, and under the influence of Carranza five hundred teachers have been sent to the United States

to study modern pedagogy and school administration.

"Several of the states, chiefly in the north, near the United States border, are still unsettled and in insurrection. Although there is need of co-operation with Mexico for police and patrol duty, our country does not need a large force of young and inexperienced troops on the border.

"The army needed is a force of educators, teachers, doctors, sanitary engineers, farmers, and agricultural experts, who will volunteer for terms of two or three years in the spirit of service. It would be legislation worthy of our country for the government to make a liberal appropriation for such co-operation."

Hon. Luis Cabrera, the head of the Commission from Mexico which recently met with authorized representatives of the United States to seek a peaceful solution of the difficulties on the Border, has made a statement which should have larger publicity. Sr. Cabrera, among other things, says:

"The Catholic clergy of Mexico, directly and through the intervention of the Catholic party, were among the principal facts in the downfall of Madero, and, although perhaps Huerta was not the candidate designated to replace him, the fact is that the clerical chief, de la Barra, formed part of the cabinet which resolved upon the murder of Madero and Pino Suarez.

"During recent years the Catholic Church in Mexico was entirely lawless, transgressing the regulations of the Mexican constitution and of the laws of the Reform.

"The Constitutionalist government intends to maintain the absolute separation of Church and state, and proposes to make effective the abolition of the monastic orders existing in Mexico, and, above all, of those of a merely contemplative character.

"To sum up, the Constitutionalist government proposes to give full guarantees in religious matters to the exercise of any cult, but strictly enforces the observance of the laws of the Reform and of the Mexican constitution."

The Missionary Voice of the Southern Methodist Church, had this to say in a recent issue:

"While the threat of war hangs heavy over our Southern Border, and a hundred million people, with anxious hearts await the outcome, it is we, the Christians of America, who are to blame. We are paying the penalty of our own neglect.

"If for the last forty years we had expended annually in giving poor Mexico the gospel as much as we are now spending every week in military operations against her, Mexico's regeneration would have been long since accomplished, and peace and order would prevail."

Home and Foreign Fields of the Southern Baptist Church, speaks in the same vein:

"It is stated that already it has cost the United States \$130,000,000 for the movement of troops and other expenses in the protection of the Mexican border. This means more than a dollar apiece for every man, woman and child in the Nation. Think for a moment of the amount that Baptists alone will have to pay of this extra tax, and then ponder what this amount spent by us to evangelize Mexico would have meant."



The Old Catholic Church, said to be over 300 years old, Juarez, Mexico, Opposite El Paso, Texas. Used as a Fort in First Big Battle in Juarez. Note Revolutionary Soldiers in Foreground.

Some time ago, *Our Home Field*, then the organ of the Home Mission Board of the Southern Baptist Church, remarked:

"The 400,000 Mexicans now in Texas would be the solution of Mexico's troubles if only we could have given them the gospel during the past ten years."

If you will read, dear friends, the articles in this number by our workers among the Mexicans on the United States side of the

Rio Grande, you will better realize the call that comes at this time to strengthen and enlarge our work among the half million Mexicans in Texas whom God has thrust out, in His providence, from harrassed Mexico to the end that we might share with them our rich blessing of the knowledge of the truth as it is in our Savior, Jesus Christ.

REPORT OF TREASURER OF A SSEMBLY'S HOME MISSIONS, JANUARY 31, 1917.

RECEIPTS.	1917	1916
Churches -----	\$81,430.52	\$71,946.40
Sabbath Schools -----	3,924.35	3,734.22
Societies -----	14,548.79	12,858.80
Miscellaneous -----	29,510.85	32,956.00
	\$129,414.51	\$ 121,495.42
Cost of Home Mission work to Jan. 31, 1917-----		\$148,314.57
Total Receipts to Jan. 31, 1917-----		129,414.51
		\$ 18,900.06
Indebtedness, 1915-16		13,000.00
		\$ 31,900.06

A. N. SHARP,

In the Southwest, and in the newer sections of our country there is the call for churches and for pastors to train a people without religious privileges, in the fear of God and Christian faith.

March 25, 1917

HAS BEEN APPOINTED BY THE GENERAL ASSEMBLY

For the Observance

In Our Sabbath Schools

of

Children's Day for Home Missions

The Special Object This Year Is

OUR MOUNTAIN MISSION SCHOOLS:

There Is No Work of More Vital Importance Than the Christian
Training of

The Sturdy, Promising Young Americans SHUT UP IN OUR APPALACHIAN REGION

These Young People, of Good Protestant Ancestry, Have Breathed in
the Independence of the Mountains, and are strong with
the Strength of their Rock-Ribbed Hills.

AMERICA NEEDS THEM—THE CHURCH NEEDS THEM
CHRIST CALLS THEM—THROUGH US, HIS FOLLOWERS!

\$10,000 is asked for This Cause.

How much of that amount will your Sunday School give?

A Letter and Special Literature, including an attractive Program and Mite Boxes, will be sent to all Superintendents. You are asked to co-operate in making this a Great Occasion in our Sabbath Schools; a Day that will bring needed help to this work of the Lord. For further information, address:

The Executive Committee of Home Missions,
Presbyterian Church, U. S.,
1522 Hurt Building,
Atlanta, Ga.

CAN YOU TELL?

1. Mention and define the two essential features of Assembly's Home Missions.
2. State some reasons why we should guard our "Backdoor" port of entry.
3. Give some incidents connected with the beginnings of the Texas-Mexican Mission.
4. What remark was made by an American, who is not much of a "church-goer" to his devout wife?
5. How did Rev. Elias Trevino receive his training for the ministry?
6. In what way did the call to the ministry come to Rev. C. C. Acevedo?
7. Who was a student in the College of Industrial Arts?
8. What was the contribution of the little boys at Tex.-Mex. to the rebuilding after the storm?
9. Why would "Truth" be an appropriate name for Tex.-Mex?
10. How do some Americans in Taylor, Texas, show their lack of interest in the Mexican Mission?
11. What are some of the causes that produced the Revolution in Mexico?
12. When is Children's Day for Home Missions? State the plans for observing the occasion in your church.
13. What great work is blind Leandro doing?
14. What is the "pinata," and how does it give pleasure?

SENIOR HOME MISSION PROGRAM—MARCH.

Prepared by MISS BARBARA E. LAMBDIN.

"Your life is not right with God for your own salvation, if you have no desire to give others the gift of the gospel.—*M. D. Babcock*
"And I, if I be lifted up, will draw all men unto Me. John 12:32.

- 1 Hymn—"Thou Didst Leave Thy Throne."
- 2 Prayer—Of thanks for the help that has enabled us to accomplish something for our Master in the past year; that we may go from strength to strength in Zion.
- 3 Transaction of Business—With resume of Year's Work.
Mexican Border Missions.
- 4 How Zaccheus found Jesus. Luke 19:1-10.
- 5 Answer to Roll Call—My Duty to Mexico and to Christ.
- 6 The Way of Mexican Conditions.
- 7 The Imperative Call, on the Border.
- 8 Recitation—"Our Duty to Mexico."
- 9 More facts about the Beginnings of our Tex.-Mex. Work.
- 10 Meeting Some of Our Workers.
- 11 Tex.-Mex. After the Storm.
- 12 Hymn—"My Jesus, I Love Thee."
- 13 Heart-searching Prayer—That, as stewards of God's grace and bounty, we

may be faithful in giving Christian help and the Gospel to those whom God has sent over the Border to us for needed strength and blessing for our workers among the Mexicans in Texas.

NOTES:

3. The Congregational Secretary of Assembly's Home Missions, co-operating with the President and Treasurer should see that the great work of Assembly's Home Missions has its proper place in the plans, prayers and gifts of the Society.

4—Add a word of reminder that all seekers after Jesus are not as persistent as Zaccheus, and that it is the duty of His followers to lead others to Him.

5—Write out quotation and motto above, and send with invitation, or give out at the meeting.

For other numbers, see articles in this Department.

In all an army of 428 missionaries, ministers and teachers, are aided in whole or in part by the Assembly's Committee and represent our Church on the firing line in the fierce contest with the forces of sin and satan.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

- AFRICA-CONGO MISSION
AFRICA. [47]
- Bulape, 1897.**
Rev. and Mrs. H. M. Washburn
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton
- Luebo, 1891.**
Rev. W. M. Morrison
Rev. and Mrs. Motte Martin
Dr. and Mrs. L. J. Coppedge
Rev. and *Mrs. A. L. Edmiston (c)
*Rev. and Mrs. L. A. DeYampert (c)
*Miss Maria Fearing (c)
Rev. and Mrs. C. L. Crane
Mr. T. J. Arnold, Jr.
*Miss Elda M. Fair
Mr. W. L. Hillhouse
Rev. and Mrs. T. C. Vinson
*Rev. S. H. Wilds
*Dr. T. Th. Stixrud
Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery
*Rev. and Mrs. J. W. Allen
Miss Grace E. Miller
Mr. B. M. Schlotter
Rev. and Mrs. W. F. McElroy
Mr. and Mrs. C. R. Stegall
Dr. and Mrs. E. R. Kellersberger
- Mutoto, 1912.**
Rev. and Mrs. Geo. T. McKee
*Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
Dr. and Mrs. Robt. R. King
- Lusambo, 1913.**
*Rev. and Mrs. J. McC. Sieg
Rev. and Mrs. R. D. Bedinger
- E. BRAZIL MISSION. [13]
- Lavras, 1893.**
Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn
Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
Miss R. Caroline Kilgore
*Mr. and Mrs. F. F. Baker
†Rev. A. S. Maxwell
Miss Genevieve Marchant
- Piumhy, 1896.**
Mrs. Kate E. Cowan
- Bom Sucesso.**
Miss Ruth See
Mrs. D. G. Armstrong
- W. BRAZIL MISSION [1]
- Ytu, 1909.**
Rev. and Mrs. Jas. P. Smith
- Braganca, 1907.**
*Rev. and Mrs. Gaston Boyle
- Cambios, 1890.**
Rev. and Mrs. J. R. Smith
- Itapetininga, 1892.**
Rev. and Mrs. R. D. Paffin
- Descalvado, 1908.**
Rev. and Mrs. Alva Hardie
- N. BRAZIL MISSION [12]
- Garanhuas, 1855.**
Rev. and Mrs. G. E. Henderlite
Rev. and Mrs. W. M. Thompson
Miss Eliza M. Reed
- Pernambuco, 1873.**
Miss Margaret Douglas
*Miss Edmonia R. Martin
Rev. and Mrs. W. C. Porter
Miss Leora James
- Canhotinho.**
Dr. G. W. Butler
Mrs. G. W. Butler
- MID-CHINA MISSION [70]
- Tungshiang, 1904.**
Rev. and Mrs. J. Y. McGinnis
Rev. and Mrs. H. Maxey Smith
- Miss R. Elinore Lynch
*Miss Kittie McMullen
- Hongchow, 1867.**
Mrs. J. L. Stuart, Sr.
Miss E. B. French
Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
*Miss Rebecca E. Wilson
†Mr. S. C. Farrow
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen
- Shanghai.**
Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C. N. Caldwell
- Kushing, 1895.**
Rev. and Mrs. W. H. Hudson
Dr. and Mrs. W. H. Venable
Miss Elizabeth Talbot
Rev. and Mrs. Lowry Davis
Miss Irene Hawkins
Dr. and Mrs. A. C. Hutcheson
Miss Elizabeth Corriher
Miss Florence Nickles
Miss Mildred Watkins
†Miss Sade A. Nisbet
- Kiangyin, 1895.**
Rev. and Mrs. L. I. Moffett
Rev. Lacy L. Little
Dr. and Mrs. Geo. C. Worth
Mr. and Mrs. Andrew Allison
Miss Rida Jouroulan
Mrs. Anna McG. Sykes
Miss Ida M. Alhaugh
Miss Carrie L. Moffett
Dr. F. R. Crawford
*Miss Venie J. Lee, M. D.
Miss Anna M. Sykes
- Nauking.**
Rev. and Mrs. J. L. Stuart
Dr. and Mrs. R. T. Shields
Rev. and Mrs. P. F. Price
- Soochow, 1872.**
Rev. J. W. Davis
Dr. and Mrs. J. R. Wilkinson
Mrs. Addie M. Sloan
Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
Rev. R. A. Haden
*Mrs. R. A. Haden
Miss Irene McCain
Dr. and Mrs. M. P. Young
Miss M. Paxton Moffett
- NORTH KIANGSU MISSION. [74]
- Chinkiang, 1883.**
Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. W. Richardson
Rev. and Mrs. J. C. Crenshaw
Miss Pearl Sydenstricker
- Taichow, 1908.**
Rev. and Mrs. T. L. Hainsberger
Dr. and Mrs. Robt. B. Price
Rev. Chas. Ghiselin, Jr.
- Hsuehoufu, 1897.**
*Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
*Rev. and Mrs. Geo. P. Stevens
Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong
Rev. Lewis H. Lancaster
- Hwaiianfu, 1904.**
Rev. and Mrs. H. M. Woods
Miss Josephine Woods
*Rev. and Mrs. O. F. Yates
Miss Lillian C. Wells
Miss Lily Woods
- Yencheng, 1909.**
*Rev. and Mrs. H. W. White
Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith
- Sutsien, 1893.**
Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkin
Mr. H. W. McCutchan
Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert
Miss Carrie Knox Williams
- Tsing-kiang-pu, 1897.**
Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
*Miss Sallie M. Lacy
Miss Nellie Sprunt
Miss Agnes Woods
Miss Sophie P. Graham
Dr. and Mrs. L. Nelson Bell
- Tonghai, 1908.**
Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. A. D. Rice
- CUBA MISSION [9]
- Cardenas, 1899.**
Miss M. E. Craig
Rev. and Mrs. J. T. Hall
- Caibarien, 1891.**
Miss Mary I. Alexander
*Rev. and Mrs. R. L. Wharton
*Rev. and Mrs. John MacWilliam
†Miss Janie Evans Patterson
†Rev. H. B. Someillan
- Placetas, 1809.**
None.
- Camajuani, 1910.**
Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres
- Sagua, 1914.**
†Rev. and Mrs. Juan Orts y Gonzales
- JAPAN MISSION. [39]
- Kobe, 1890.**
*Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan
- Kochi, 1885.**
*Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
Miss Estelle Lumpkin
Miss Annie H. Dowd
- Nagoya, 1867.**
Rev. and Mrs. W. C. Buchanan
*Miss Charlotte Thompson
Miss Lella G. Kirtland
Rev. and Mrs. R. E. McAlpine
Miss Elizabeth O. Buchanan
- Susaki, 1898.**
Rev. and Mrs. J. W. Moore
- Takamatsu, 1898.**
Rev. and Mrs. S. M. Erickson
*Rev. and Mrs. A. P. Hassell
Rev. and Mrs. J. W. Hassell
Miss M. J. Atkinson
- Tokushima, 1889.**
Rev. and Mrs. C. A. Logan
*Miss Lillian W. Card
Rev. and Mrs. H. C. Ostrom

Toyohashi, 1902.	Miss Mary L. Dodson Mrs. C. C. Owen	San Benito, Texas.
*Rev. and Mrs. C. K. Cummings	*Rev. and Mrs. P. E. Hill	Miss Anne E. Dysart
Rev. and Mrs. L. C. McC. Smythe	Miss Ella Graham	Brownsville, Texas.
	Dr. and Mrs. R. M. Wilson	Rev. and Mrs. W. A. Ross
Okazaki, 1912.	*Miss Anna McQueen	Montemorelos, 1884.
Miss Florence Patton	Rev. and Mrs. J. V. N. Talmage	Mr. and Mrs. R. C. Morrow
Miss Anna V. Patton	Rev. and Mrs. Robert Knox	C. Victoria, 1880.
	Mr. and Mrs. M. L. Swinehart	Miss E. V. Lee
KOREAN MISSION.	[80] Miss Esther B. Matthews	Rev. and Mrs. J. O. Shelby
Chunju, 1896.	Rev. T. E. Wilson	RETIRED LIST.
Rev. and Mrs. L. B. Tate	Mokpo, 1898.	Cuba.
*Miss Mattie S. Tate	Rev. and Mrs. H. D. McCallie	Miss Janet H. Houston
Dr. and Mrs. T. H. Daniel	Miss Julia Martin	Japan.
*Rev. and Mrs. L. O. McCutchen	Rev. and Mrs. J. S. Nisbet	Miss C. E. Stirling
*Rev. and Mrs. W. M. Clark	Miss Ada McMurphy	Korea.
Rev. and Mrs. W. D. Reynolds	Miss Lille O. Lathrop	Dr. W. H. Forsythe
Miss Susanne A. Colton	Dr. and Mrs. R. S. Leadingham	Miss Jean Forsythe
Rev. S. D. Winn	Rev. and Mrs. L. T. Newland	Missions, 10
Miss Emily Winn	Mr. and Mrs. Wm. P. Parker	Occupied Stations, 53.
Miss E. E. Kestler	Rev. and Mrs. P. S. Crane	Missionaries, 367.
Miss Lillian Austin		Associate workers, 11.
Mr. and Mrs. F. M. Eversole	Soonchun, 1913.	*On furlough, or in United
Dr. and Mrs. M. O. Robertson	Rev. and Mrs. J. F. Preston	States, Dates opposite names of
Miss Sadie Buckland	Rev. and Mrs. R. T. Coit	stations indicate year stations
	Miss Meta L. Biggar	were opened.
Kunsan, 1896.	Miss Anna L. Greer	†Associate workers.
*Rev. and Mrs. Wm. F. Bull	*Rev. and Mrs. C. H. Pratt	For postoffice address, etc., see
Miss Julia Dysart	*Dr. and Mrs. H. L. Timmons	page below.
*Mr. and Mrs. W. A. Venable	Rev. and Mrs. J. C. Crane	
Dr. and Mrs. J. B. Patterson		
Rev. John McEachern	MEXICO MISSION.	
Mr. Wm. A. Linton	[11] Linares, 1887.	
Miss Elise J. Shepping	Rev. and Mrs. H. L. Ross	
Miss Lavalette Dupuy	Matamoros, 1874.	
Rev. and Mrs. W. B. Harrison	Miss Alice J. McClelland	
Kwangju, 1898.		
Rev. and Mrs. Eugene Bell		
Rev. S. K. Dodson		

STATIONS, POSTOFFICE ADDRESSES.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via. Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetinga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." "For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For "Hsichou-fu—"Care Southern Presbyterian Mission, Hsichou-fu, Ku, China. For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China. For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tonghai, China." For Yen Cheng—"Care Southern Presbyterian Mission, Yen Cheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Carbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

